AN

APOLOGY

FOR THE

Church of England.

Written Originally in *Latine* by the moſt Reverend and Learned Prelate

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Sometime Lord Biſhop of *SALISBURY:*

AND

Newly made *Engliſh* from the moſt Correct Edition.

ROM. 1. 16.

For I am not aſhamed of the Goſpel of Chriſt; for it is the power of God to Salvation, to every one that believeth, &c.

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A

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Church of England.

AN APOLOGY IN DEFENCE OF THE CHURCH of *ENGLAND.*

The First Part.

'THAS been an old Complaint even from the first times of the Patriarchs and Prophets, and confirm'd by the Testimonies and Writings of all ages, That truth is but a Stranger and Pilgrim in the earth; and among such as are not acquainted with her, easily meets with Enemies and Revilers. Which though perhaps it may seem incredible to those that but lightly consider such things; especially when all mankind by the very instinct of nature, without any Instructor, of its own accord, *Tertull. in his Apolog.*

is desirous of truth: And our Saviour Christ himself, whilst he convers'd among men, chose to be called by that name [Truth] as most fit to express his whole Divinity: Yet we who have been conversant in Holy Writ, and who have seen and read what has almost at all times befallen all pious men, whether Prophets, Apostles, holy Martyrs, or even Christ himself; what reproaches, revilings and contumelies they endur'd on earth, and that only for truths sake; do plainly know, that it is not only new, nor incredible, but in all Ages receiv'd and acknowledg'd. It might indeed seem much more strange and incredible, if the Devil, the Father of Lyes, an enemy of all Truth, should now of a sudden change his nature, and hope that Truth might be suppress'd by any other means but Lying; or should endeavour to establish his own Kingdom, by other artifices than those he has used from the beginning. For from the utmost remembrance, scarce any time can be found, either at the first propagation, establishment, or as it were second birth of Religion, when truth and innocence were not after a most despiteful manner, and most contumeliously receiv'd by men.

Joh. 8. 44.

For not to mention the Patriarchs and Prophets of old, no part of whose lives, as we before said, was exempt from contumelies and reproaches; 'tis well known there hath been those who have openly declar'd and spread abroad, that the ancient *Jews*, who we doubt not were worshippers of one and the true God, worshipped in Gods stead a Sow or an Ass; and that all their Religion was nothing else but sacriledge and contempt of all the Deities. 'Tis well known, that the Son of God, and our Saviour Jesus Christ, when he taught nothing but the truth, was accounted an Impostor, a Sorcerer, a *Samaritan*, *Belzebub*, a Seducer of the People, a *man gluttonous, and a Wine bibber*. And who is ignorant what was said of old against that most zealous Preacher, an assertor of the Truth, St. *Paul*; sometimes, that he was a Seditious Person, a raiser of tumults, a mover of Rebellion: Sometimes, that he was a Heretick, a Madman, a Blasphemer of the Law of God, and that out of pure contention and opposition; and a Despiser of the Traditions of his Ancestors. Who is ignorant that Saint *Stephen* had

Cornel. Tacitus *Tertull. in his Apolog. Ch.* 10. *C. Plin.*

Joh. 8. 48. *Mat.* 11. 19.

had no ſooner heartily and ſincerely embraced the Truth, and as his Duty oblig'd him, begun freely and couragiouſly to preach and declare it to the world, but he was immediately ſummon'd to anſwer for his Life, as a moſt impious Blaſphemer againſt the Law, againſt *Moſes*, againſt the Temple, againſt God? Or who is ignorant that there have been men that have accus'd the holy Scriptures of falſehood, affirming that they contained things repugnant and contradictory; that the Apoſtles of Chriſt differ'd every one from another, and St. *Paul* from them all? And not to inſiſt upon all, for that would be infinite; who is ignorant what ſlanders were caſt upon our Fathers, who firſt imbraced and profeſſed Chriſtianity? That they entered into Conſpiracies and private Aſſociations againſt the Commonwealth; and to that end came together in the dark before day: that they kill'd young Infants, feaſting upon their fleſh, and after a moſt ſavage manner drinking their blood; but of all, that the Candles being put out, they committed Adultery and Inceſt promiſcuouſly one with another, Brothers lying with Siſters, Sons with Mothers, without any reverence of Blood or Kindred, any modeſty, any diſcrimination; that they were impious men, without any Religion, without God, enemies of Humane kind, unworthy of the light, unfit to live and converſe with men.

Acts 6. Epiphan.

Marc ex Tertull. Ælius e Lactan.

Euſeb. l.1. c 1. Tertull. Apol. Cap. 1, 2, 3 7, 8, 9.

All thoſe things were then ſaid againſt the people of God, againſt Jeſus Chriſt, againſt St. *Paul*, againſt St. *Stephen*, againſt all thoſe that in the Primitive times imbrac'd the truth of the Goſpel, and ſuffered themſelves to be called by that ſo reproachful, and, among the Vulgar people, ſo odious a name of Chriſtians. And though they were far from being true, yet was the Devils advantage nothing the leſs, ſo long as they were believed to be ſo, and the Chriſtians on that account expos'd to the publick hatred of all men, and perſecuted by all men even unto death. By ſuch perſwaſions therefore as theſe, Kings and Princes have been all along wrought upon to extirpate all the Prophets of God to the laſt, to condemn *Iſaiah* to the Saw, *Jeremiah* to be ſtoned, *Daniel* to the Lions, *Amos* to the Bar, *Paul* to the Sword, Chriſt to the Croſs, and all Chriſtians to Priſons, Racks,

Tertull. Apol. Cap. 3.

Sueton Tranq. in Nero.

Racks, Gibbets, Rocks, Precipices, Wild Beasts, Flames, to set on fire huge Piles of their living bodies, only to give light in the night, or for meer pastime and recreation; and to esteem of 'em no better than as the vilest filth and off-scourings, and the laughing-stocks of the world. This has been the constant reception and entertainment of the Authors and Professors of Truth.

Wherefore we ought to bear it the more patiently, as many as have received the Gospel of Jesus Christ, if in the same Cause we meet with the like treatment; and as our Fathers of old, so we at this day by no demerit of our own, but only that we teach and profess the truth, are still aspers'd
1 *Tim.* 4. with reproaches, slanders, contumelies and lyes.

Nothing is more common than for 'em every where to declaim against us, as Hereticks, Revolters from the Faith, and by new perswasions and impious tenets, Disturbers of the Peace and Unity of the Church; that we have not only revived the ancient and long-ago condemn'd Heresies, but set up new Sects, and broach'd wicked and outragious Doctrines, never before heard of: That now also we are distracted into contrary Factions and Opinions, without any possibility of agreement. That we are impious men, who by Gigantick rage, wage war against Heaven itself, and live altogether void of all regard or worship of God; That we despise all honesty, use no virtuous discipline, no laws, no good manners; that we observe no right, no order, no justice, no equity; but loosing the Reins to all wickedness, provoke and stir up the people to all manner of licentiousness and lust: That we make it our business to subvert Monarchies, overturn Kingdoms, and reduce all things to the rash and inconstant sway of the Populacy, and the guidance of an ignorant unskilful multitude: That we are tumultuously fallen off from the Catholick Church, having shook the world by an abominable Schism, and disturbed the common tranquility, and universal peace of the Church: And that as of old *Dathan* and *Abiram* seditiously revolted from *Moses* and *Aaron*, so we have now from the Pope of *Rome*, without
Numb. 16. any reasonable or justifiable cause; That we slight the authority of the Primitive Fathers and ancient Councils, and have rashly and

and preſumptuouſly abrogated the eſtabliſh'd Ceremonies, approv'd by our Anceſtors for many ages, better times, and of greater honeſty than thoſe we now ſee; and by our own private authority, have brought new rites into the Church, not expecting the Decree of a Sacred and Oecumenical Council. And all theſe things we are ſaid to have done, not upon the account of Religion, but only out of a ſpirit of Contradiction and Contention. But that they on the contrary, have made no innovation at all, but have retain'd all things as they were deliver'd by the Apoſtles, and approv'd by the primitive Fathers through all ages, to this very day.

And leaſt the matter ſhould ſeem to be wholly carried on by calumnies, and thrown out into corners, to raiſe up envy and ill will againſt us, the Popes of *Rome* have ſuborn'd eloquent and learned men to undertake the patronage of this deſperate cauſe, and by writing a long oration, to ſet it off to the beſt advantage; that being elegantly and copiouſly handled, ignorant and unskilful men might fancy in it ſomething extraordinary: For they ſaw every where their Cauſe deline, their artifices to be diſcovered and leſs eſteemed, their ſtrengths daily weakened, and their Cauſe exceedingly to require able Advocates.

Now of thoſe things of which they accuſe us, part are manifeſtly falſe, and ſo acknowledged even by themſelves; part though they be falſe, yet carry with them ſome ſhew and appearance of Truth; ſo that in them an unwary Reader (eſpecially if they be accompanied with Elegant and Rhetorical Harangues) may be eaſily deceiv'd and led into error; and part of that nature, that we are ſo far from avoiding them as Crimes, that as we ought, we acknowledge and profeſs them as done with the beſt reaſon and greateſt judgment. For to ſpeak the truth in a word, They revile and calumniate every thing we do, though themſelves cannot deny it to be rightly and orderly done; and as if it were impoſſible for us either to ſpeak or do any thing that was right, they malicioufly wreſt and deprave both our ſpeeches and actions. If indeed they were minded to act fairly, they would proceed with more ſimplicity and candour. But now they do neither, nor oppoſe us as becomes Chriſtians, but obſcurely,

obſcurely and craftily encounter us with Lies, abuſing the blindneſs and folly of the people, and the ignorance of Princes, to expoſe us to their hatred, and to ſuppreſs the Truth. This is the power of darkneſs, and of men truſting more to obſcurity, and the amazedneſs of an unskilful multitude, than to the light and truth; and as St. *Hierom* ſays, ſuch as openly contradict the truth with their eyes ſhut, that they might not perceive it.

Hierom. adv. Ruffin.

But thanks be to the moſt great and good God, our Cauſe is ſuch, as though they never ſo much deſire it, they cannot blemiſh with any ſlander, which may not with equal force be turned againſt the Holy Fathers, the Prophets, the Apoſtles, St. *Peter*, St. *Paul*, and even Chriſt himſelf.

Now therefore, if they can be Rhetorical and Eloquent in ſpeaking evil, it does not become us to be ſilent, when we ought to ſtand up in defence of the beſt Cauſe imaginable. For to neglect whatever is, though falſly and ſlanderouſly ſpoken of themſelves or their Cauſe, eſpecially when the Majeſty of God, and the intereſt of Religion is thereby violated and endamaged, would argue us looſe and diſſolute men, and ſuch as ſecurely and impiouſly connive at the injuries and blaſphemies of the Divine Name. For though other, perhaps, great injuries, may be born or paſſed over by a modeſt man, and a Chriſtian; yet to him that could diſſemble the imputation of Hereſy, *Ruffinus* us'd to deny the honour of that name. We will therefore now do that which all Laws and Nature it ſelf commands to be done; and what our Saviour Chriſt did in a like cauſe, abus'd with contumelies; that is, repel their falſe accuſations, and with modeſty and truth vindicate our own innocency. For Chriſt truly, when by the Phariſees he was accus'd of Sorcery, as if he had made a compact with Devils, and by their aſſiſtance performed many Miracles; anſwered, *I have not a Devil, but I honour my Father, and ye do diſhonour me.* And when St. *Paul* was contemned as a Mad-man, by the Pro-conſul *Feſtus*, he reply'd, *I am not mad, moſt noble* Feſtus, *but ſpeak forth the words of Truth and Soberneſs.* And the primitive Chriſtians, when they were traduc'd among the people as Murderers, Adulterers, Inceſtuous, and diſturbers of the Com-

John 8. 49.

Acts 26. 25.

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monwealth, perceiving that thoſe ſlanderous accuſations might bring into queſtion the reputation of their Religion, eſpecially if by the ſilence they did as it were acknowledg their crimes; and leſt the courſe of the Goſpel ſhould be thereby obſtructed, ceas'd not to make Apologies, write ſupplicatory Books to Emperours and Princes, whereby to defend publickly both themſelves and their Brethren. *Quadrat. Juſtin. Melito. Tertull. and others.*

But we ſeeing for theſe laſt twenty years, ſo many thouſands of our Brethren have, by enduring the moſt exquiſite tortures, given teſtimony to the truth; and Princes who have labour'd to reſtrain the courſe of the Goſpel, by all their endeavours have been able to effect nothing, and all the world begins as it were to open its eyes to the light, do think our Cauſe ſufficiently vindicated already; and the matter being in a manner able to ſpeak for it ſelf, that there is now no great need of many words. For if the Popes themſelves would or could ſeriouſly reflect upon the whole matter, and conſider with themſelves the beginning and progreſs of our Religion; how their affairs have even of their own accord, without any humane force, almoſt in all places decay'd and fallen to nothing: But ours, maugre all oppoſition from Emperours, Kings, Popes, and almoſt all men, have continually increaſed, and by little and little, been propagated in all Nations; and at length receiv'd into the Courts and Palaces of Princes. Theſe Arguments alone, might be enough to perſwade them, that God is on our ſide, deriding and fruſtrating all their enterpriſes; and that 'tis the very power of truth, againſt which no humane force, *nor the Gates of Hell can ever prevail.* For it is not to be ſuppos'd, that ſo many Free-Cities, ſo many Kings, ſo many Princes, who are fallen off from the See of *Rome*, and have joyned themſelves to the Goſpel of Chriſt, are in any wiſe mad or beſides themſelves.

Nor ought our Cauſe to appear the worſe, though the Popes have never yet had leiſure ſeriouſly and attentively to conſider it; nor though other cares do ſtill impede and diſtract them; nor though they may perhaps think them mean and vulgar Judges, and too much below the Pontifical dignity. Much leſs are we to be reputed Heretick, (be-

cauſe we refuſe obedience to their will and pleaſure, if (as it is not improbable) they refuſe to ſee what indeed they do ſee, and reſiſt what themſelves cannot but acknowledge to be truth. But if Pope *Pius* was indeed ſuch a man, (not as he is deſirous ſo to be call'd,) as to vouchſafe to look upon us as his Brethren, or even as men, he would have diligently enquir'd into the ſtate of the controverſy, and duly weighed what could be ſaid for or againſt us; and not with ſo much raſhneſs and prejudice have condemned unheard, and without allowing place of defence, ſo great a part of the world, ſo many Learned and Pious men, ſo many Commonwealths, ſo many Kings, and ſo many Princes, as he has done in that Bull of his, in which he lately pretended to call a Council.

Pius 4.

But leſt being ſo publickly cenſur'd, we ſhould ſeem by our ſilence to acknowledge the crime whereof we are accus'd, and eſpecially becauſe we can by no means obtain to be heard in a General Council, no man being allow'd to ſignify his opinion, or give a vote there, but who has by oath devoted himſelf to the Papal power. [For that we more than enough experienced in the late Aſſembly at *Trent*, where the Ambaſſadors and Divines of the Princes of *Germany* and the Free-Cities, were excluded from all manner of conference. Nor can we forget the Decree of *Julius* the 3*d*, ten years before publiſhed, by which it was ordered, that none of our part ſhould be heard in the Council, unleſs he wou'd recant and change his opinion.] For this cauſe chiefly we thought it convenient to give an account of our Faith in Writing, and faithfully and publickly to return an anſwer to thoſe things, which have been publickly objected againſt us; that the world might ſee the parts and principles of that Doctrine, which ſo many good men have preferred before their lives; and all underſtand what kind of men theſe are, and what their opinions of God and Religion, whom the Pope of *Rome*, without any ſummons to anſwer for themſelves, without ſufficient conſideration, contrary to all example and all right, only becauſe he heard they differed in ſome points of Religion from him and his, has condemned for Hereticks.

And though St. *Hierom* will ſcarce allow a man to confine himſelf within the bounds of patience and moderation, when he is ſuſpected of Hereſy; yet we ſhall neither plead our cauſe with ſharpneſs or ſcurrilous railing, nor ſuffer our ſelves to be tranſported with anger; though indeed no man ought to be accounted either ſharp or ſcurrilous that ſpeaks the Truth. That eloquence we freely leave to our Adverſaries, who whatſoever, though never ſo ſeverely, never ſo contumeliouſly ſpoke againſt us, think it modeſt and appoſite, nothing regarding whether it be true or falſe; but we have no need of ſuch Artifices to defend the Truth.

But if we teach no other Doctrine but the Holy Goſpel of God, and the ancient Biſhops and Primitive Church are on our ſide; if we have not departed from them without juſt cauſe, and are only return'd to the Apoſtles and ancient Catholick Fathers, doing this not clandeſtinely or craftily, but out of a good conſcience in the ſight of God, truly, ingenuouſly, clearly and perſpicuouſly; if they themſelves that are averſe to our doctrine, and value themſelves upon the Title of Catholicks, ſhall plainly ſee all thoſe pretences to antiquity, in which they ſo much glory, wreſted out of their hands, and to have greater force in our Cauſe, than could have entered into their thoughts: We hope no man will be ſo negligent of his own Salvation, but that he will find a time impartially to conſider, to which party he ought rather to adhere. Certainly, unleſs a man be abſolutely hardned, and reſolv'd not to be inform'd, he will not repent of his labour in examining our Defence, and attentively weighing what, and how fitly and agreeably to the Chriſtian Religion, we can ſay for our ſelves.

For, whereas they call us Heretick, that is a crime of ſo hainous a nature, that unleſs it be manifeſt and palpable, unleſs it may in a manner be ſeen, and felt and handled, it ought not raſhly to be credited of any Chriſtian: For Hereſy carries in the notion of it, a revolting from Salvation, a rejecting the grace of God, a departure from the Body and Spirit of Chriſt. But this has been the conſtant practiſe both of them and their Fathers before them; if any complain'd of their corruptions, and deſired a Reformation of

Religion, having branded 'em as Innovators and Factious, to condemn them for Hereticks. For Christ was not called a *Samaritan* upon any other account, but that he was thought to have fallen off to some new Religion and Heresy. And St. *Paul* the Apostle of Christ, was call'd to appear before the Tribunal, to answer to an accusation of Heresy. *I*

Acts 24. 14. *truly*, says he, *after the way that they call Heresy, so worship the God of my Fathers, believing all things that are written in the Law and in the Prophets.*

Tertull. in his Apol. In short, that whole Religion which the Christians at this day profess, was anciently stiled by the Heathens, a Sect and Heresy: With these kind of Speeches they constantly filled the Ears of Princes; that they, having conceiv'd a hatred against us through partiality and prejudice, and looking upon all that was spoken by us as Faction and Heresy, might be wholly diverted from taking any cognizance of the Cause it self. But by how much the more flagitious and hainous is the crime, by so much the stronger and clearer arguments ought it to be prov'd; especially now, when men begin to give less credit to their Oracles, and to enquire more diligently into their Doctrine than they were wont. For the people of God are now otherways instructed than formerly, when all the dictates of the Popes of *Rome* were taken for Gospel, and all Religion depended solely on their authority. We have now the holy Scriptures, we have now the Writings of the Apostles and Prophets, from which all

2 *Tim* 3. 15. truth and Catholick Doctrine may be sufficiently proved, and all Heresy refuted.

Seeing therefore they produce nothing of these against us, it cannot but be too severe and unjust a censure to call us Hereticks, who have not in the least receded either from Christ, or from the Apostles, or from the Prophets. 'Twas with this Sword our Saviour Christ defended himself against the assaults and Temptations of the Devil; with these weapons

2 *Cor.* 10. 5. every high thing that exalteth it self against God, is to be

2 *Tim* 3. 16, 17. subverted and vanquished. *All Scripture*, says St. *Paul*, *is given by inspiration of God, and is profitable for Doctrine, for reproof, for correction, for instruction in Righteousness; that the man of God may be perfect, throughly furnished unto all good*

good works. Therefore the Godly Fathers never ſought for other Arguments againſt Hereticks, but what they found in the Holy Scriptures. St *Auſtin*, when he diſputed againſt *Petilian*, the Donatiſt Heretick: *Let not*, ſays he, *theſe words be heard betwixt us; I ſay, or thou ſayeſt: But rather let us ſay, Theſe things ſaith the Lord. Let us there ſeek the Church, there diſcuſs our controverſy.* And St. *Hierom* ſays, *All things which not having the Teſtimony of the Scriptures, are aſſerted as deſcended by Tradition from the Apoſtles, are ſtruck down by the Sword of God.* St. *Ambroſe* ſays alſo to *Gratian* the Emperour, *Let the Scriptures be aſked, let the Apoſtles be aſked, let the Prophets be aſked, let Chriſt be aſked.* For the Catholick Fathers and Biſhops of thoſe times, never doubted but our Religion might ſufficiently be proved from the holy Scriptures: Nor did they ever dare to call him a Heretick, whoſe error they could not apparently and clearly confute from thoſe very Scriptures. 'Tis true indeed, to anſwer in the words of St. *Paul*, *after the way that they call Hereſy we worſhip God, and the Father of our Lord Jeſus Chriſt*, and receive *all things that are written in the Law or in the Prophets*, or in the Books of the Apoſtles.

De Unitat. Eccl c. 3.

The like Sentence is likewiſe to be found againſt Maximin. the Arrian Biſhop l. 3. c. 14. upon Hag. 1

Acts 24 14.

Wherefore, if we be Hereticks, and they (as they deſire to be ſtiled) Catholicks, why do they not what they ſee the Fathers and Catholicks have always done? Why do they not convince us out of the holy Scriptures? Why do they not cite us to be tryed by them? Why do they not ſhew, that we have revolted from Chriſt, from the Prophets, from the Apoſtles, from the Holy Fathers? Why do they heſitate? Why do they give back? It is Gods Cauſe, why do they deny to permit it to be tryed by the Word of God? But if we muſt needs be Hereticks, who gladly refer all our controverſies to thoſe ſacred Writings, and who appeal to that word which we know to be ſeal'd to us by God, and to which we poſtpone all humane Inventions: By what name, what, or what kind of men, will you call thoſe, who are afraid of the judgment of the Holy Scriptures, *i. e.* of God himſelf; preferring before 'em their own idle dreams, and dull inſipid Comments; and for the ſake of their own Traditions, have for ſeveral ages violated the Inſtitutions

of

of Christ and the Apostles? 'Tis reported of the Tragical Poet *Sophocles*, that when he was grown old, being accused to the Judges by his Sons, as a man delirous and sottish, one that profusely squander'd away his estate, and stood in need of a Guardian; to clear himself from that imputation, he came into Court, and there repeated his *Oedipus Colonens*, a Tragedy very elaborately and elegantly compos'd by him at that very time that he was accused; and having done, he appeal'd to the Judges, whether they thought that Poem the work of a man in dotage.

In like manner we, because they account us mad, and traduce us as Hereticks, as if we were utterly broke off from Christ, and from the Church of God, have thought it very convenient and to good purpose, freely and openly to profess the Faith wherein we stand, and declare the hope we have in Christ Jesus; that all men may know what we think of every point of the Christian Religion, and be able to judg whether that Faith which they will see confirmed by the Words of Christ, the Writings of the Apostles, the testimonies of the Catholick Fathers, and the examples of several hundreds of years, deserves to be esteemed no better than the rage of Mad-men, and a conspiracy of Hereticks.

The Second Part.

WE believe therefore, That there is one certain nature and divine power, which we call God, distinguish'd into three equal Persons, the Father, the Son, and the Holy Ghost, all of the same power, the same Majesty, the same Eternity, the same Divinity, and the same substance. And although the three Persons are so mutually distinguished from each other, that neither the Father is the Son, nor the Son the Holy Ghost, nor the Father; yet that there is but one God, who created Heaven and Earth, and all things therein contained.

We

We believe that Jesus Christ, the only Son of the Eternal Father, according to what had been decreed before the Foundation of the world, when the fulness of time came, was incarnate, taking upon him the whole humane nature, from the blessed and pure Virgin, that he might make known unto men the secret and hidden will of his Father, which had been concealed from ages and generations; and that he might perform the mystery of our Redemption in a humane Body, taking away our sins, and fastening to his Cross the hand-writing that was against us.

We believe, that for our sakes the same Jesus dyed, was buried, descended into Hell, the third day by the power of his Godhead return'd to life again, and rose from the dead, and after forty days, in the sight of his Disciples ascended into Heaven, that he might fulfil all things, and has placed in Majesty and glory that very body, in which he was born, in which he converst with men, in which he was mock'd, in which he suffered most grievous torments, and a cruel ignominious death, in which he rose again, and in which he ascended to the right hand of the Father, above all Principality and power, and virtue, and dominion, and every name that is named, not only in this world, but in that which is to come: That he there sits, and shall sit until the consummation of all things. And though the Majesty and Divinity of Christ be diffus'd over all the world, yet his Body, according to St. *Austin*, must of necessity be in one place: That Christ has given Honour and Majesty to his Body, but has not taken from it the nature of a Body: Nor are we so to assert the Divinity of Christ, as to destroy his humanity; but say, with the Martyr *Vigilius*, that Christ has left us according to his Humane nature, but as to the Divine nature he has not left us; though he is absent from us as to the form of a Servant, he is always present as to the form of God.

S. Austin Tract 50. on St. John.

Acts 3. 21.

S. Aust. tract. 30. on St. John

Against Eutych. lib. 1. Fulgent. to K. Thrasyn.

From thence, we believe that Christ shall return to execute that general judgment, as well upon those whom he shall find remaining in the body, as on those that are dead.

We believe, that the Holy Ghost, who is the third person in the Sacred Trinity, is very God; not made, nor created, nor

nor begotten, but by an ineffable, and to men unknown way, proceeding both from the Father and the Son. That 'tis his peculiar property to mollify the obdurate hearts of mankind, when either by the salutiferous Preaching of the Gospel, or any other means, he is received into their Breasts; that he enlightens and guides them into the knowledge of God, and into all truth, unto the renovation of their whole lives, and a constant hope of eternal Salvation.

We believe, that there is one Church of God, not as of old among the *Jews*, shut up and inclos'd in one corner of Kingdom, but Catholick and Universal, and diffus'd over the face of the whole Earth; so that now no Nation can justly complain that it is excluded, and cannot be received into the Church and People of God. That that Church is the Kingdom, the Body, the Bride of Christ; of which Kingdom Christ is the only Prince, of which Body Christ is the only Head, and of which Bride Christ is the only Bridegroom. That in the Church, there are different orders of Ministers, as Deacons, Presbyters, and Bishops, to whom the instruction of the people, and the whole care and furtherance of Religion is committed; that yet there neither is, nor can be any one man, that can preside over all the affairs, and the whole state of the Church: For Christ is always present to his Church, nor needs he any man to be his Vicar, to succeed him in the intire administration thereof. Nor indeed is it possible, that any mortal man should be able to comprehend in his mind, much less rightly and duly to order, direct and govern the universal Church, *i. e.* the whole world; that the Apostles, as St. *Cyprian* asserteth, were all endued with equal power, and the others were the same that St. *Peter* was; all were equally commanded to *feed the Sheep*; to go out into the whole world, and to teach the Gospel; and according to *S. Hierom*, that all Bishops, of what place soever they be, whether of *Rome* or of *Eugubium*, of *Constantinople*, or *Rhegium*, are of the same dignity, of the same Priesthood. And again St. *Cyprian*, that there is but one Episcopacy, which is held by parts of each in power and jurisdiction; and according to the judgment of the *Nicene* Council, the Bishop of *Rome* has

De simplicitate Prælat.

To Evagr.

Ubi prius.

has no greater authority over the Church of God, than the other Patriarchs of *Alexandria* and *Antioch*; but on the contrary, the Biſhop of *Rome*, who would now have all matters brought to his Tribunal, unleſs he faithfully diſcharges his duty, unleſs he adminiſters the Sacraments, inſtructs, admoniſhes and teaches the people, has not ſo much as any right to the title of a Biſhop, or indeed of a Presbyter. For to be a Biſhop, as Saint *Auſtin* ſays, is a buſineſs of labour, not of honour; ſo that indeed he is no Biſhop, that deſires preeminence only, without any deſign to advantage thoſe under his care. But that neither the Biſhop of *Rome*, nor any other mortal man, can properly be ſtiled Head of the whole Church, or Univerſal Biſhop, but he that is the Bridegroom, the Light, the Salvation, the Life of the Church. For thoſe priviledges and titles belong only to Chriſt, and peculiarly agree to him alone: Nor did ever any Biſhop of *Rome*, before the reign of the Emperor *Phocas*, (whom we know to have aſcended the throne by the moſt horrid treaſon, the murder of his Sovereign the Emperor *Mauritius*) *viz.* about the ſix hundred and thirteenth year after the nativity of our Saviour, ſuffer himſelf to be called by a name ſwol'n ſo big with pride and arrogance. Beſides, the Council of *Carthage* has expreſly prohibited any Biſhop to be called Chief-Prieſt, or higheſt Biſhop in the Church. But becauſe the Biſhop of *Rome* at this day does deſire to be ſo ſtiled, and arrogates to himſelf a power which is none of his, but manifeſtly contrary to the decrees of the ancient Councils, and Fathers, if he will believe his own Predeceſſor Pope *Gregory*, he does but impoſe upon himſelf an arrogant, prophane, ſacrilegious, and Antichriſtian name; and is truly the king of Pride and *Lucifer*, that preſers himſelf before his Brethren; one that has renounc'd the Faith, and is the forerunner of Antichriſt.

1 *Tim.* 3. 1. &c.

Chap. 27.

Gregor Epiſt. l. 4. *c.* 76. 78. 80. 82.

That a Miniſter ought to be lawfully call'd, and rightly and orderly ſet over the Church of God; and that none ought at his own will and pleaſure to intrude himſelf into that ſacred function: So that we are the more injur'd by them, to whom nothing is more common than to affirm,

that we obſerve no order nor decency, but do all things with the greateſt confuſion and diſturbance; that every one amongſt us is a Prieſt, every one a Teacher, every one an Interpreter.

We ſay alſo, that Chriſt has given to his Miniſters a power of binding and looſing, of opening and ſhutting; and that the buſineſs of looſing conſiſts in this, that the Miniſter by preaching the Goſpel offer to dejected and truly penitent minds, the merits of Chriſt and Abſolution, and declare the certain remiſſion of ſins, and the hope of everlaſting ſalvation; or that, upon ſincere repentance, he reconci'e, bring back, and reſtore to the congregation of the faithful, thoſe that by any heinous offence, or notorious and publick crime, have ſcandaliz'd the minds of their Brethren, and as it were alienated themſelves from the Communion of the Church and the Body of Chriſt. But the power of binding or ſhutting, we conceive then to be exerciſed, when the Miniſter ſhuts the door of the kingdom of Heaven againſt the incredulous and obſtinate, denouncing the divine vengeance and eternal puniſhments againſt 'em, or excludes thoſe that are publickly excommunicated from the boſom of the Church. And that whatſoever ſentence is by the Miniſters of God given after this manner, God himſelf does ſo approve of it, that whatever is here by them looſed or bound upon earth, the ſame does himſelf looſe or bind and eſtabliſh in Heaven. But the Keys to be uſed in this opening and ſhutting the Kingdom of Heaven, we believe to be nothing elſe, but as Saint *Chryſoſtom*, the knowledge of the Scripture; or as *Tertullian*, the interpretation of the Law; or as *Euſebius*, the word of God. And that the Diſciples of Chriſt receiv'd this power, not that they ſhould hear the ſecret confeſſions, or liſten to the murmures of the people, as the little ordinary Maſs-Prieſts do every where now a-days, and after ſuch a manner, as if they thought the whole power and uſe of the Keys conſiſted in this only; but that they ſhould go and teach and publiſh the Goſpel, that they might be a *ſavour of life unto life to thoſe that believe, and a ſavour of death unto death* to the incredulous and Infidels: That the minds of the godly, terrify'd by the conſcience

of

of the ſins and errors of their former lives, after they began to diſcover the light of the Goſpel and to believe in Chriſt, might, as a Door with a Key, be opened by the word of God; but the impious and contumacious, who refus'd to believe or return into the way, might be left as it were lock'd up and impriſon'd; that as Saint *Paul* ſpeaks, *they might wax worſe and worſe.* This we take to be the power of the Keys, after this manner are the conſciences of men to be open'd and ſhut; that the Prieſt is indeed the Judge, but that he cannot claim any power or authority, according to the opinion of St. *Ambroſe:* Therefore did our Saviour, that he might convince them of their negligence in teaching, rebuke the Scribes and Phariſees in theſe words: *Wo unto you Scribes and Phariſees, for you have taken away the Keys of Knowledge, and have ſhut up the Kingdom of Heaven againſt men.* Since therefore the Key, by which an entrance into the Kingdom of Heaven is open'd unto us, is the word of the Goſpel, and interpretation of the Law, and the Scriptures, where there is no word, we ſay there is no Key; and ſince one and the ſame word is given to all, and there can be but one Key, the power of all Miniſters, as to what concerns binding and looſing, muſt be the ſame: And that the Pope himſelf, though his flattering Paraſites never ſo oft ſing in his ears, *Tibi dabo Claves*, &c. *I give unto thee the Keys of the Kingdom of Heaven*, as if they belonged to him only, and to no mortal man beſides, unleſs he can prevail ſo far as to bend the conſciences of men, that they ſubmit to the word of God, can neither open nor ſhut, nor has he indeed the Keys in his poſſeſſion. And though he ſhould teach and inſtruct the people, which I wiſh he would at length ſincerely do, or ſo much as perſwade himſelf that it is indeed part of his duty and paſtoral charge, yet is his Key neither bigger nor better than other mens. For who made him to differ from others? Who taught him to open with greater skill, or more effectually to abſolve, than his brethren.

2 *Tim.* 3. 13. *De Pœnitentiâ. Diſt.* 1. c. *ult. Dei.* *Luke* 11. 52. *Matt.* 23. 13. *Mat.* 16. 19.

We affirm Matrimony to be ſacred and honourable in all eſtates and conditions of Men, in Patriarchs, Prophets, Apoſtles, holy Martyrs, Miniſters of the Church and Biſhops;

Hom. 2. *on Tit.* 1.

Theoph. on Tit. 10 *c.* 5. *In his Mon. on S. Baſil.*

ſhops; and according to Saint *Chryſoſtom*, that 'tis lawful and honeſt for a man in that ſtate of life to aſcend the Epiſcopal Chair; and as *Sozomen* ſays of *Spiridion*, and *Nazianzen* of his own father, a pious and induſtrious Biſhop, is ſo far from being render'd unfit for the Miniſtry by Matrimony, that he is more enabled to diſcharge his duty, and commonly more ſucceſsful therein. But that Law which by force deprives men of that liberty, and compels them to a ſingle life, we ſay with Saint *Paul*, is a *Doctrine of Devils*; and that from thence (as the Biſhop of *Auſpurg*, *Faber*, the Abbot of *Panormitane*, that *Tripartite* work annex'd to the ſecond Tome of the Councils, and other Champions of the Popiſh Party, and even the thing it ſelf, and all Hiſtories confeſs) have proceeded an incredible depravation of life and manners in the Miniſters of God, and moſt horrid impieties; and that *Pius* 2*d* Biſhop of *Rome*, ſaid well, that *he ſaw many reaſons why Wives ſhould be taken from Prieſts, but more, and much more cogent, why they ſhould be reſtor'd again.*

1 *Tim* 4. 1. 3.

Platin. in the life of Pius the Second.

We receive and embrace all the Canonical Scriptures of the Old and New Teſtaments; and give unfeigned thanks to our God that he has vouchſafed us that light, which we ought to have always before our eyes, leaſt by the fraud of men, or ſnares of the Devil, we ſhould be ſeduced to errors and fables. We affirm them to be thoſe heavenly voices; by which God has made known his will to us; that in them only the minds of men may acquieſce; in them are fully and abundantly contained all things neceſſary to our ſalvation; as we are taught by *Origen*, Saint *Chryſoſtom*, Saint *Auſtin*, and *Cyril*; that they are the vertue and *power of God unto Salvation*; that they are *the foundations of the Prophets and Apoſtles*, upon which the Church of God is built; that they are the moſt infallible rule by which the vacillations and errors of the Church, when they happen, may be corrected, and all Eccleſiaſtical Doctrine ought to be examined and tryed; that no law, tradition, nor cuſtom ought to prevail againſt them, no not if Saint *Paul* himſelf, or *an Angel from Heaven ſhould come and teach any other doctrine.*

Rom. 1. 16.

Gal. 1. 8.

We

We receive the Sacraments of the Church; *i. e.* those ſacred ſigns and Ceremonies which Chriſt has commanded us to uſe, that by them the myſteries of our ſalvation ſhould be ſet before our eyes, our faith in his blood more ſtrongly confirm'd, and his grace ſealed in our hearts. And theſe, with *Tertullian*, *Origen*, Saint *Ambroſe*, Saint *Auſtin*, Saint *Hierom*, Saint *Chryſoſtom*, Saint *Baſil*, *Dionyſius*, and other Catholick Fathers, we call *Figures*, *Signs*, *Symbols*, *Types*, *Antitypes*, *Forms*, *Seals*, *Signets*, *Similitudes*, *Patterns*, *Images*, *Remembrances* and *Memorials*. Nor do we fear to aſſert with the ſame Fathers, that they are *Viſible words*, *Seals of Righteouſneſs*, and *ſymbols of Grace*; and we expreſly declare, that to the *Faithful in the Lords Supper is truly exhibited the Body and Blood of the Lord, the fleſh of the Son of God enlivening our ſouls, the meat deſcending from above, the nutriment of Immortality, Grace, Truth* and *life*; and that that Supper is the Communion of the Body and Blood of Chriſt, by partaking of which, we are reviv'd, ſtrengthen'd and fed to immortality, and by which we are join'd and united to, and incorporated in Chriſt, that we might remain in him, and he in us.

But we acknowledge only two Sacraments, which can be properly call'd by that name, Baptiſm and the Euchariſt. Becauſe we ſee them only deliver'd down and conſecrated by Chriſt, and approv'd by the ancient Fathers, Saint *Ambroſe*, and Saint *Auſtin*.

And that Baptiſm is a Sacrament of the Remiſſion of ſin, and that abſolution or waſhing which we have in the blood of Chriſt; and that none that deſires to profeſs the name of Chriſt, nor even the Infants of Chriſtians, being born in ſin, and appertaining to the people of God, are to be reſtrained and kept back from it.

That the Euchariſt is a Sacrament, *i. e.* a viſible ſign of the Body and Blood of Chriſt, by which the Death and Reſurrection of Chriſt, and whatſoever he perform'd in the humane Body is lively repreſented to our eyes; that we may give thanks for his death and our deliverance, and by frequent participation of the Sacraments, continually renew the remembrance thereof; that we may be nouriſh'd

riſh'd by the true Body and Blood of Chriſt, unto the hope of the reſurrection and eternal life, and be fully aſſur'd that our ſouls are truly refreſh'd by the Body and Blood of Chriſt, as our Bodies by the Bread and Wine. To this banquet we ſay, the people ought to be invited, that all might communicate together, and publickly declare and teſtify their mutual ſociety, and the hope they have in Jeſus Chriſt. Therefore if there had been any that deſired to be a ſpectator only, and abſtain'd from the ſacred Communion, the ancient Fathers, and the Biſhops of *Rome*, in the Primitive Church, before the riſe of *Private Maſs*, would have excommunicated him, as an impious man and a Heathen; nor was there any Chriſtian in thoſe days, that received the Sacrament alone, the reſt only looking on. So *Calixtus* decreed of old, that the Conſecration being ended, all ſhould Communicate, upon penalty of being excluded out of the Church. For ſo he ſays, the Apoſtles inſtituted; ſo the holy Church of *Rome* held. And when the people do come to the holy Communion, we ſay both parts of the Euchariſt ought to be given to them; becauſe that Chriſt ſo commanded it, the Apoſtles ſo inſtituted, and all the ancient Fathers, and Catholick Biſhops follow'd their example; and if any man does otherwiſe, if any man defrauds them of either part, he according to *Gelaſius*, is guilty of Sacriledge: And that therefore our preſent adverſaries, who having exploded and abrogated the Communion, without any authority of the word of God, of an ancient Council, of any Catholick Father, of the example of the primitive Church, and without reaſon, defend *private Maſſes* and the mangling or mutilation of the Sacraments, and that not only contrary to the expreſs command of Chriſt, but all antiquity, do wickedly, and are guilty of ſacriledge therein.

S. Chryſoſt ſer. 3. on the Epheſ.

De conſec. Diſt. 1. c. omnes.

Diſtrict. 2. c. ſeculares.

Diſt. 2. c. peracta.

Diſt. 1. c. Comperimus.

We affirm, that the Bread and Wine are the Sacred and Celeſtial Myſteries of the Body and Blood of Chriſt; and that by them Chriſt himſelf, the true Bread of eternal life is repreſented to us in ſuch a manner, that we do indeed receive by faith his Body and Blood; but we ſay not this, as if we thought the nature of Bread and Wine to

be

be totally chang'd and annihilated; as ſome in theſe later ages have dreamt, who could never yet well agree among themſelves concerning thoſe their own dreams. Nor did Chriſt ever intend, that a piece of Bread or a Wafer ſhould deveſt it ſelf of its own nature, and put on a certain new Divinity, but that we rather ſhould be changed, and as *Theophilact* ſpeaks, by a kind of *tranſmutation of the Elements* faſhioned into his body. For what can be more clear than what St *Ambroſe* ſays, *the Bread and Wine remain what they were before, and yet are changed into another thing*: Or what *Galaſius*, *the ſubſtance of the Bread, or the nature of the wine does not ceaſe to be*: Or what *Theodoret*, *after Conſecration, the Myſtical Symbols caſt not off their own proper nature, for they remain in their former ſubſtance, figure and kind*: Or what Saint *Auſtin*, *what you ſee, is the Bread and the Cup, which even our eyes teſtify; but that in which your faith needs inſtruction is this, the Bread is the Body of Chriſt, and the Cup his Blood*: Or what *Origen*, *That Bread which is ſanctifyed by the word of God, as to the matter thereof, goes into the Belly, and is caſt out into the Draught*: Or what Chriſt ſaid, not only after the conſecration of the Cup, but after the Communion, *I will not any more drink of the Fruit of the Vine*. For 'tis certain the fruit of the Vine is Wine, not Blood: Nor do we by thus ſpeaking, extenuate the Lords Supper, nor teach that 'tis only a cold empty ceremony, in which nothing is really perform'd, as ſome ſlanderouſly report of us. For we aſſert, that Chriſt does truly preſent himſelf to us in his Sacraments; in *Baptiſm*, that we may put him on; in his *Supper*, that we may by Faith and in the Spirit feed on him, and through his Croſs and Blood may have eternal life; and this we ſay is, not ſlightly and coldly, but effectually and truly perform'd. For though we do not bruiſe the body of Chriſt with our teeth, or ſwallow it down our throats; yet by faith, underſtanding and ſpirit, we both hold and preſs him. Nor is that faith which embraceth Chriſt, a vain faith, nor that perceiv'd coldly, which by the underſtanding, faith and ſpirit is perceiv'd. For in thoſe myſteries, Chriſt is ſo wholly offered and delivered to us, that we are infallibly aſſured, that we are

On John 6.

De ſacram. l. 4 c. 4.

Dialog. 1. and 2. ſerm. ad Infantes.

De conſecr. Diſt 2. Cap. qui maadicant.

On Mat. 19.

Luke 22. 18.

now

now *Flesh of his flesh, and bone of his bone; that he dwells in us, and we in him.*

Therefore in celebrating those mysteries, before we proceed to the Holy Communion, the people are rightly admonished to lift up their hearts, and raise their minds to Heaven; to intimate that that is the place of his abode by whom we must be satisfied and live. And *Cyril* says, in receiving those sacred Mysteries all gross and carnal thoughts are to be excluded. And the *Nicene* Council, as 'tis quoted by some in *Greek*, expresly forbids to be sordidly affected towards the Bread and Wine that is set before us. And as S. *Chrysostom* aptly writes, we say, *the Body of Christ is as a dead body, and we ought to be as Eagles*; that we may understand we ought to soar on high, if we desire to reach to the Body of Christ. *For this is a Table for Eagles, not Doves.* And as St. *Cyprian*, *This Bread is the Food of the Understanding, not of the Belly.* And St. *Austin*, *How*, says he, *shall I lay hold on him that is absent? How shall my hand extend to Heaven, that I may reach him who sits there? Extend thy Faith thither, and thou art possess'd of him.*

De Cons. Dist. 1 Ea quando.

De Cœna Domini.

Tract. 50. on St. John.

But we cannot by any means tolerate in our Churches those publick Fairs and Sales of Masses, nor the Circumcessations and Adorations of the Bread, and those other Idolatrous and Blasphemous Fooleries, which no man can make appear were ever deliver'd by Christ and his Apostles. And we justly reprehend the Bishops of *Rome*, who without the word of God, without the Authority of the Holy Fathers, without any example, after a manner altogether new, not only propose to the people the Eucharistical Bread to be Ador'd with Divine worship; but (as of old the *Persian* Fire, or the Sacrifice offered to *Isis*) cause it to be carryed along with them upon a Horse of State, whithersoever themselves are pleased to take a journey; abusing the Sacraments of Christ to meer Pomp and Pageantry, that mens eyes might behold nothing but foolish spectacles and gaudy shews, in what the Death of Christ ought to be most earnestly taught and celebrated, and the Mysteries of our

The Book of the Ceremonies of the Church of Rome.

Redemption

Redemption with the greateſt ſanctity and reverence tranſacted. But what they ſay, and ſometimes perſwade inconſiderate men to believe, that they can by their Maſſes diſtribute and apply to men (frequently not ſo much as thinking of it, or underſtanding what is done) all the merits of Chriſts death, is ridiculous, heatheniſh, and fooliſh. For 'tis our Faith, not the action of a Maſs-Prieſt, that applies to us the Death and Croſs of Chriſt. *Faith of the Sacraments*, ſaies S. Auſtin, *juſtifies, and not the Sacraments.* And *Origen*, *He is the Prieſt, the Propitiation, and the Sacrifice, which Propitiation is conveyed to all men by the help of Faith.* And upon this account we ſay the Sacraments profit not the living without Faith, much leſs the dead. For as to what they boaſt of Purgatory, tho we know 'tis no very novel invention, yet is it indeed no other than a fooliſh and old-wives Fable. S. *Auſtin* indeed ſometimes affirms there is ſuch a place, ſometimes he does not deny but there may be, ſometimes he doubts whether there be or not, and ſometimes peremptorily denyes there is, and ſaies, that men are therein deceived, and led into errour by a certain humane kindneſs and good will to others. Yet from this ſingle errour is ſprung up ſo vaſt a harveſt of thoſe Maſs-Prieſts, that, *Maſſes* being publickly expos'd to ſale in every corner, the Temples of God have been turn'd into a kind of ſhops or work houſes, and miſerable mortals perſwaded to believe that nothing was more fit to be bought by them; certainly nothing brought in greater profit to the Prieſts.

On Rom. 3. *Book* 3.

S. Auſtin on Pſ. 85. *Ench. C.* 6. 7. *De Civ. Dei l.* 11. *c.* 26. *Againſt Pelag. l. Hypognoſticon* 5.

We know S. *Auſtin* complain'd much in his time of the multitude of uſeleſs Ceremonies. Therefore we have cut off a great many of them, becauſe we knew they not only afflicted the Conſciences of Men, but were a burden to the Church of God.

But we retain and obſerve, not only thoſe we know to have been deliver'd down by the Apoſtles, but alſo thoſe which we ſaw might be retain'd without any prejudice to the Church: becauſe, according to S. *Pauls* precept, we deſire that *all things* in our Holy Aſſemblies may *be done decently and in order.* But all thoſe which we ſaw to be either very ſuperſtitious, or cold and inſignificant, or obſcene, or ridiculous

1 *Cor.* 14. 40.

lous or repugnant to the holy Scriptures, or indecent and unbecoming ſober men, as there are infinite at this day in vogue among the Papiſts, we have univerſally rejected without any exception: becauſe we would not have the Worſhip of God any longer polluted with ſuch follies.

We pray as we ought, in that Tongue which every one amongſt us underſtands, that the people as St. *Paul* admoniſhes, might receive from our Common prayers a common advantage; as the holy Fathers, and Catholick Biſhops, not only under the Old Teſtament, but the New, did both pray themſelves, and inſtructed others to do the like, leaſt as St. *Auſtine* ſays, *like Parrots and Black-birds, we ſhould ſeem to talk what we do not underſtand.*

1 *Cor.* 14.

Neither have we any other *Mediator* and *Interceſſor*, by whom we may have acceſs to God the Father, but Jeſus Chriſt, in whoſe name alone we obtain all things of the Father. But 'tis abominable and heatheniſh that we ſee every where done in their Churches, not only that, without any authority of the Word of God, they have almoſt an infinite number of Interceſſors (ſo that as the Prophet *Jeremy* ſpeaks, *the number of their Gods equals or rather exceeds the number of their Cities*; and the miſerable men know not to which to turn themſelves firſt) and yet, tho they be ſo many that they can ſcarce be numbred, they preſcribe to each his proper office and employment, what they ought to ask, what to give, what to effect; but alſo that they ſo addreſs themſelves to the Virgin Mother; with the greateſt impudence, as well as Impiety, deſiring her *to remember ſhe is a Mother*, to *command her Son, to make uſe of her Authority over him.*

Jer. 2. 28. 11. 13.

Bernard.

We ſay, that a man is born, and leads his life in ſin, that no man is able truly to averr *that his heart is clean*: that the moſt righteous perſon in the world *is but an unprofitable Servant*: that the Law of God is perfect, requiring of us a perfect and intire obedience, ſo that we cannot by any means abſolutely fulfill it in this life, nor is there any man living that can by his own ſtrength be juſtify'd in the ſight of God; therefore our only *Aſylum* and refuge is the Mercy of our Father through Jeſus Chriſt, that we may be ſufficiently aſſur'd in our minds that he is the *Propitiation for our*

Sins.

Sins: that all our Pollutions are waſhed away by his blood: that he has reconciled all things by the blood of his Croſs: that he has perfected all things by that one ſacrifice which he offer'd on the Croſs, and therefore when he yielded up the Ghoſt, he ſaid, *It is finiſhed*: as if he would ſignify, that the price was then paid for the ſin of mankind. *Joh.* 19. 30.

If there be any that think this ſacrifice not ſufficient, they may go and find out another more effectual. We truly becauſe we know this to be the *only one*, are contented with one, nor do we expect any other: and becauſe it was to be but *once offer'd*, we do not command it to be repeated; and becauſe it was full and perfect in all reſpects, we do not inſtitute a continual ſucceſſion of Sacrifices.

But, tho we ſay we have no truſt or ſecurity in our own works, but lay the whole weight of our ſalvation on Chriſt alone, yet we do not therefore ſay that we may live diſſolutely and looſly, as if it were enough, and nothing elſe requir'd of a Chriſtian, but to believe and be baptis'd. A True Faith is a lively faith, nor can it be deſtitute of good works.

Thus therefore we inſtruct the people, that God has call'd us not to luxury and covetouſneſs, but, as S. *Paul* ſaies, *to good works, that we might walk in them; that God has deliver'd us from the power of darkneſs, that we might ſerve the living God*, that we might cut off all the remainders of ſin, *and work out our own ſalvation with fear and trembling*, that the ſpirit of ſanctification may appear to be in our members, and Chriſt himſelf to dwell in our hearts by Faith. *Epheſ.* 2. 10

Laſtly we believe, that this very Fleſh of ours, in which we live, tho when dead it be turned into duſt, yet ſhall be reſtored to Life again, by the Spirit of Chriſt that dwells in us. And then, whatever we ſuffer here the mean while for his ſake, Chriſt will dry all tears from our Eyes: and we through him ſhall enjoy everlaſting Life, and be always with him in Glory. *Amen.*

PART the Third.

THeſe are the horrible Hereſyes for which a great part of the world ſtands at his day condemn'd by the Pope. He ſhould rather have laid his Action againſt Chriſt, againſt the Apoſtles, againſt the Holy Fathers; for theſe things did not only proceed from, but were inſtituted by, them; unleſs they had rather ſay (which truly perhaps they will ſay) that Chriſt did not inſtitute the holy Communion, to the intent it ſhould be diſtributed amongſt the Faithful; or that the Apoſtles of Chriſt, and antient Fathers ſaid *Private Maſſes*, ſometimes Ten, and ſometimes Twenty on a day, in all corners of the Churches; or that Chriſt and his Apoſtles denied the Laity the *Sacrament of his blood*: or that what they now do in all places (and ſo as to condemn him for an Heretick that does otherwiſe) is not called Sacriledge by their own Pope *Gelaſius*, or that thoſe are not the Words of St *Ambroſe*, St. *Auſtine*, *Gelaſius*, *Theodoret*, S. *Chryſoſtom*, *Origen*, *the Bread and Wine in the Sacraments remain the very ſame they were before: that which is ſeen upon the holy Table is Bread: neither the Subſtance of the Bread nor the nature of the Wine ceaſes to be; the Subſtance and nature of the Bread is not changed; that very bread as to what concerns the matter thereof, goes into the belly, & is caſt out into the draught*; or that Chriſt, the Apoſtles and holy Fathers did not pray in ſuch a Tongue as might be underſtood by the People; or that Chriſt did not compleat the Work of our Redemption by that one oblation he once offer'd; or that that one Sacrifice was imperfect, and we have now need of an other. All theſe things muſt they ſay, unleſs they will ſay that *all Law and Right is lock't up within the Repoſitory of the Popes Breaſt*; and, as once one of his flattering followers and Paraſites did not doubt to affirm that *he is able to diſpenſe* with things *contrary to an Apoſtle, to a Council*, and to *the Apoſtolick Canons*; and that thoſe *Examples*, *Inſtitutions* and *Laws* of *Chriſt*, *induce no obligation upon him.*

Diſt. 36. Lector in Gloſs. Diſt. 81. Preſbyter.

We have learnt thoſe things of Chriſt, the Apoſtles, and holy

holy Fathers, in which we ſincerely teach and inſtruct the people: and for that very cauſe are at this day call'd Hereticks by him, who pretends to be the *Chief Patron* and *Prelate* of Religion.

O Immortal God! Did therefore Chriſt himſelf, did the Apoſtles, did ſo many Fathers together err? Was *Origen* then, were St. *Ambroſe*, *Auſtin*, *Chryſoſtom*, were *Gelaſius*, and *Theodoret* Apoſtates from the Catholick Faith? Was then ſo great a Concord of ſo many Biſhops, ſo many learned men nothing elſe but a Conſpiracy of Hereticks? Or muſt that which is ſo commendable in them, be condemn'd in us? And that which in them was Catholick, is that now, by a ſudden change not in the things, but the affections of men, become Schiſmatical? Or ſhall that, which was antiently true, be immediately eſteem'd falſe, becauſe it is diſpleaſing to them? Let them therefore produce ſome other Goſpel; or ſhew cauſe, why thoſe things, which have been ſo long publickly obſerv'd and approv'd by the Church of God, ought now at length to be revok'd and abrogated. We truly know that the word of God, reveal'd by Chriſt, and propogated by the Apoſtles, is ſufficient for our Salvation, for the defence of all truth, and the redargution and conviction of all Hereſy. By that alone we refute and condemn all kinds of the antient Hereticks, which they accuſe us to have recall'd from Hell. And pronounce the *Arrians*, *Eutychians*, *Marcionites*, *Ebionites*, *Valentinians*, *Carpocratians*, *Tatians*, *Novatains*, and in a word all thoſe that have entertain'd impious opinions, either of God the Father, or of Chriſt, or of the Holy Ghoſt, or of any part of the Chriſtian Religion, in as much as they may be refuted and convinc'd by the Goſpel of Chriſt, impious and damn'd; and deteſt 'em even to the very Gates of Hell; nor that only, but, if they chance any where to break out and ſhew themſelves again, we ſeverely and ſeriouſly proſecute them with lawful and civil puniſhments.

We confeſs indeed that certain new and before-unheard-of Sects, as *Anabaptiſts*, *Libertines*, *Mennonians*, and *Zuinkfeldians*, immediately ſtarted up at the firſt riſe of the Goſpel. But, God be thanked, the world ſees plainly enough, that we neither brought forth, nor taught, nor foſter'd thoſe Monſters.

ſters. Let any man read our Books, which are publickly expos'd to Sale in all places. What has any of our ſide written, that openly favours the rage and madneſs of thoſe men? Nay, on the contrary there is no Country at this day ſo free from thoſe plagues, as thoſe in which the Goſpel is freely and publickly taught. But if they would ſeriouſly reflect on, and attentively conſider, this matter, it would appear to be a great argument on our ſide, that it is indeed the truth of the Goſpel which we teach. For Cockle does not uſually grow where there is no Corn, nor is Chaff found without ſome Grain. Who does not know, what a multitude of Hereſies ſprung up together, immediately after the times of the very Apoſtles, when the Goſpel was firſt promulg'd? Who ever heard before of *Simon*, *Menander*, *Saturninus*, *Baſilides*, *Carpocrates*, *Cerinthus*, *Ebion*, *Valentinus*, *Secundus*, *Marcoſius*, *Colorbaſius*, *Heracleon*, *Lucian*, or *Severus*: And why ſhould I mention theſe? *Epiphanius* reckons Eighty, St. *Auſtin* more, diſtinct Hereſies, that grew up together with the Goſpel. What then? Was the Goſpel therefore not the Goſpel, becauſe thoſe Hereſies ſprung up together with it? Or was Chriſt for the ſame reaſon not the Chriſt?

Nor yet does that Crop, as we ſaid ſpring up amongſt us, who publickly and freely teach the Goſpel; but thoſe plagues uſually ariſe among our adverſaries, in blindneſs and darkneſs, and encreaſe and gather ſtrength, where truth is ſuppreſs'd by tyranny and cruelty, nor is permitted to be heard, but in corners, and private occult Aſſemblies. Let them once try the Experiment, grant a free courſe to the Goſpel, that the light of Jeſus Chriſt may ſhine in the world, and extend its rays over all Nations, and they ſhall immediately ſee thoſe ſhadows wholly vaniſh at the brightneſs of the Goſpel, as the darkneſs of the night is diſſipated by the riſing Sun. For theſe Hereſies, which they falſly accuſe us to abett and maintain, we daily repreſs, and refute; whilſt they enjoy their leiſure, or buſy themſelves in more pleaſing Studies.

As to what they ſay of us, that we are divided into various Sects, ſome deſiring to be call'd *Lutherans*, others *Zuinglians*; and that there is as yet no agreement among us,

us, even in the chief points of Doctrine? we might in reply ask, what would they have said, if they had liv'd in the times of the Apostles and holy Fathers; when one said, *I am of Paul*; another, *I am of Cephas*; and a third, *I am of Apollos*; when St. *Paul* reprov'd St. *Peter*; when *Barnabas in anger and contention departed* from *Paul*; when, as *Origen* relates, the Christians were divided into so many factions, that, except the common name of Christians, they retain'd nothing agreeable to that Profession; and, as *Socrates* informs us, they became the publick sport and laughing stock of the people in the Theaters, by reason of their different Sects and Dissensions; and when there were so many strifes and so great animosities in the Church, that, as the Emperor *Constantine* affirms, that Calamity was greater than any they had before labour'd under; when *Theophilus, Epiphanius, Chrysostome, Austin, Ruffinus, Hierom*, all Christians, all Fathers, all Catholicks, strove against each other with most bitter and implacable contentions; when, as *Nazianzen* tells us, the Members of the same body were consumed one of another; when the *East* was turn'd from the *West* by those, no very material, disputes about *leaven'd Bread*, and the *celebrating of Easter*; and when in all Councels new *Creeds*, and new *Decrees*, were continually fram'd? What would they then have said? to whom would they have chiefly adjoyn'd themselves? Whom would they have avoided? What Gospel would they have believ'd? Whom would they have reputed Hereticks, whom Catholicks? When two poor names only *Luther* and *Zuinglius*, cause such disturbances in their minds? As if we were bound to believe that, because those two men are not perfectly agreed in one certain point, therefore they have both erred; neither have retain'd the Gospel, neither of them sincerely and honestly taught the truth.

But, O Gracious God! who at length are those that reprove us for our dissensions? Are they all at so perfect an agreement among themselves? Does every one of them know for certain what he ought to follow? Are there no dissensions, no strifes among them? Why then do not the *Scotists* and *Thomists* better agree together about Merit of *Congruity*, and

Merit

Merit of *Worth*; or about original Sin in the Bleſſed Virgin; or about the ſolemn, and ſimple, Vow? Why do the Canoniſts affirm *Auricular Confeſſion* to be of humane only and poſitive right, the Schoolmen on the contrary, of divine right? Why does *Albertus Pighius* differ from *Cajetan*, *Thomas* from *Lombard*, *Scotus* from *Thomas*, *Ocham* from *Scotus*, *Allienſis* from *Ocham*, the *Nominals* from the *Reals*? And not to mention the diverſities among the Fryers and Monks, (whereof ſome place holineſs in eating Fiſh, others in Herbs; ſome in Shoes, others in Slippers; ſome in a linnen garment, others in a woollen one. Some again are white, others black; ſome broad-ſhaven, others narrow; ſome were Cloggs, others go bare-foot; ſome girt, others ungirt.) They ought at leaſt to have remembred, that ſome of their own ſay Chriſt's body is naturally in the Lords Supper, others again of their own deny it; that ſome affirm the body of Chriſt in the holy Communion to be chew'd and broken by the Teeth, others again deny it; ſome write that the body of Chriſt in the Euchariſt has quantity, others deny it; ſome ſay that Chriſt conſecrated the Euchariſt by a certain divine power, ſome by his benediction, ſome by ſpeaking the five words, and ſome by repeating them; ſome again will have the demonſtrative Pronoun [*Hoc* this] to denote the very Wheaten-bread, but others make it rather ſignify an uncertain indefinite thing; ſome there are that ſay, that *Dogs* or *Mice* may truly and indeed eat the body of Chriſt, others earneſtly deny it; ſome aſſert that the bare accidents of Bread and Wine have a power of nouriſhing, others that their ſubſtance returns again. Why ſhould I mention any more? 'Twould be too tedious, and take up too much time to recount all their differences. So altogether dubious and uncertain is the whole frame both of their Religion and Doctrine, even among themſelves to whom it owes both its original and progreſs. For there is ſcarce any other concord and agreement among 'em, but ſuch as there was between the Phariſees and Sadduces, or between *Herod* and *Pilate*, againſt Chriſt.

Gard. in ſoph. Diabol. Rich. Faber. Recant. Berengar. ſcho. Gloſſ. Guimund. De Conſec. Diſt. 2. Ego Bereng.

Thomas.

Cardiner.

De Conſ. Diſt. 2. Specie. Gloſ.

They would do well therefore in the firſt place to agree and make peace at home. Unity and Concord do indeed eſpeci-

especially agree to religion: yet is it not a certain and proper note of the Church of God. For there was the greatest Concord that could be among those that worship't the Golden Calf; and those that with united clamours cry'd out against our Saviour Jesus Christ, *Crucify him, Crucify him.* Nor does it follow, because the *Corinthians* were vex'd with various dissensions, or because St. *Paul* differ'd from St. *Peter*, or St. *Barnabas* from St. *Paul*, or because the Christians upon the first promulgation of the Gospel did frequently disagree in some point or other: that therefore there was no Church of God among 'em. And those truly, whom out of reproach they style *Zuinglians* and *Lutherans*, (tho they are indeed both Christians, and Friends together, and Brethren,) differ not about any Fundamental Principle of our Religion, touching the Nature of God, of Christ, or of the Holy Ghost; or the means of Justification; or Eternal life; but only about one question, and that of no very great moment. Nor do we despair, or rather we do not at all doubt, but that there will be a speedy accord between 'em even in this; and if there be any of them that have embrac'd other opinions than they ought, that, having laid aside all passion and partiality, God will reveal even this to 'em; that so having better consider'd and examin'd the matter, all the Fibers and Roots of dissension, as was of old in the Councel of *Chalcedon*, may be wholly extirpated, and bury'd in an Eternal Oblivion. *Amen.*

But the worst of their slanders is, that they represent us as impious men, that have cast off all care or regard of Religion: tho indeed it ought not much to move us, because our very accusers themselves know it to be false and contumelious. For in like manner *Justin Martyr* relates, that, when the Gospel began first to be promulg'd, and the name of Christ preach'd to the world, all Christians were call'd *Atheists.* And when *Polycarp* stood before the Tribunal, the people endeavour'd to incite the Pro-consul to an utter destruction and extirpation of all, that profess'd the Gospel; crying out Αἶρε τοὺς ἄθεους *i. e.* Take away those impious and Atheistical men from among us. Not that the Christians had indeed no God, but because they refus'd to adore Stocks and Stones, which were then commonly worship't as Gods. So the *Euseb. l. 4. c. 15.*

world plainly ſees what we and ours have ſuffer'd from them for the ſake of our Religion and our only God. They have caſt us into Priſons, into the Waters, and into Fires; and have wallow'd in our blood; not becauſe we were either Adulterers, or Thieves, or Murderers: but only becauſe we acknowledg'd the Goſpel of Jeſus Chriſt, and hoped in the living God, and did but too juſtly and too truly (as God knows) complain that they violated the Law of God for the ſake of the moſt vain and inept Traditions; and that our adverſaries, who knowingly and willingly did ſo obſtinately contemn the commands of God, were indeed oppoſers of the Goſpel and Enemies of the Croſs of Chriſt.

But they finding our Doctrine could not juſtly be blamed, choſe to inveigh againſt our manners; pretending that we ſubverted all right and honeſty, open'd the doors to all licentiouſneſs, and diverted the people from the ſtudy of virtue. And 'tis moſt certain, that ſuch have been alwaies the lives of all, even pious men, and good Chriſtians, that ſome perfection has been ſtill wanting in the beſt and pureſt converſations; and ſuch is the propenſion of all to evil, and ſo prone are men to ſuſpect others, that they will readily give ear to and believe what was never either done or intended. And as in the whiteſt garment a ſmall ſpot is eaſily obſerv'd, ſo is the leaſt ſtain of diſhoneſty moſt conſpicuous in the pureſt converſation. Nor do we think our ſelves, or all thoſe, that at this day have receiv'd the doctrine of the Goſpel, to have commenc'd Angels, or to live altogether without *ſpot or wrinkle*; nor them ſo blind, as not through the narroweſt chink to obſerve every thing we do amiſs; nor ſo candid, as to interpret any thing in the beſt ſenſe; nor ſo ingenuous, as to reflect a little upon themſelves, and compare our lives with their own. Nay ſhould we look back to the very beginning of Chriſtianity, we ſhould find there were men call'd Chriſtians even in the Apoſtles time, through whom the name of the Lord was blaſphem'd, and evil ſpoken of among the Gentiles.

The Emperor *Conſtantius* complaines in *Sozomen*, that many, after they became Chriſtians, grew worſe men. And S. *Cyprian* in a mournful Oration deſcribes the corruptions

of

of his time. *Idleneſs*, as he ſaies, *and long peace had corrupted the diſcipline deliver'd by the Apoſtles. Every one ſtudy'd to augment his Patrimony; and forgetting what they did when they believ'd, what under the Apoſtles, or what they alwaies ought to do, with an inſatiable heat of covetouſneſs beſtow'd their time in encreaſing their Eſtates. There was no devotion in the Prieſts, no fidelity in the Miniſters, no charity in their works, no diſcipline in their manners, the Men were become effeminate, and the Women ſet off themſelves with counterfeit beauty.* And before him *Tertullian* cries out, *O unhappy we that are call'd Chriſtians in theſe times! We live like Heathens in the profeſſion of Chriſtianity.*

Laſtly, That we may not ſtand to recite every one that ſpeaks to the ſame purpoſe, *Gregory Nazianzen*, ſpeaking of the deplorable ſtate of his times, ſaies, *We are expos'd to the hatred of the Gentiles by reaſon of our vices; and are made a ſpectacle, not only to Angels and good men, but alſo to the wicked.* This was the ſtate of the Church of God, when the light of the Goſpel began firſt to ſhine, when the rage of Tyrants was ſcarce coold, or the ſword remov'd from the necks of Chriſtians. Indeed 'tis no ſtrange thing that men ſhould be men, tho they be call'd Chriſtians.

PART the Fourth.

BUt ſhould not thoſe men, when they lay ſuch odious imputations upon us, reflect a little upon themſelves? Do thoſe who have leiſure to look ſo far abroad into *Germany* and *England* forget, or can they not ſee what is done at *Rome*? Or muſt we be accuſed by thoſe, of whoſe lives no man can with honeſty and modeſty ſpeak?

Nor do we now take upon us to bring upon the Stage ſuch things, as ought together with their Authors to have been bury'd in ſilence. This is not agreable to our Religion, our Modeſty, or our Bashfulneſs. Yet he, who will be call'd the *Vicar* of Chriſt, and the Head of the Church, who hears, ſees, and ſuffers, to add no more, ſuch

Joh. de Magiſtr. de temp. 3. qu. 7. Lata. Extr. de Big. quia circa.

things to be done at *Rome*, may have opportunity enough to conſider what kind of things they are. For let him but recal into his memory, let him but think with himſelf, that they are his own Canoniſts, that teach the people that ſimple fornication is no ſin, as if they had borrow'd their doctrine from that of *Mitio* in the Comedy,

Non eſt peccatum, mihi crede, adoleſcentulum ſcortari.

Let him remember, they are his own, who decreed that a Prieſt is not to be depriv'd for Fornication. Let him remember, that Cardina *Campegius*, *Albertus Pighius*, and many others of his own, have taught, that that Prieſt, who *keeps a Whore*, lives in greater holyneſs and chaſtity, than he that has a *Wife in lawful Matrimony*. I hope he has not forgot, that there are in *Rome* many Thouſands of *common Harlots*, of whom he recieves a yearly tribute, amounting to above Thirty Thouſand Ducats. He cannot forget that himſelf publickly maintaines at *Rome* a *Stew* or *Brothel-houſe*, and from a wicked and filthy gain, wickedly and obſcenely Indulges his own luſt. Were all things ſo ſafe and holy at *Rome*, when Pope *Joan*, a Woman of a perfect age, rather than life, ſate in St. *Peter*'s Chair, and carry'd her ſelf as head of the Church; and when ſhe had for Two whole years expos'd her ſelf to mens luſts in that holy Sea, at laſt fell in Travel publickly, in a ſolemn Proceſſion about the City, in the ſight of all the Cardinals and Biſhops?

A Statue of this woman in Travel is ſtill to be ſeen at Rome.

Gen. 38. 14, 15 In Concil. Del. Cardtom. 3. De Conſid. ad Eugen.

But what need we ſtand to enumerate Concubines and Bawds? This at *Rome* is an open Ordinary and advantageous ſin. For Harlots ſit there now, not as of old, without the City, with their heads veil'd, but dwell in Pallaces, and with impudent and open faces walk about the Markets, as if it were not only a lawful, but comemndable Profeſſion. Why ſhould we multiply words? Their luſts are ſufficiently manifeſt to the whole world. S. *Bernard* writes not more freely than truly, both of the Pope himſelf, and thoſe about him; when he ſaies, *Thy Court receives good men into it, but makes none ſo; Evil men flouriſh there, good men wither.* And who ever was the Author of that *Tripartite* work annex'd to to the *Lateran* Council ſaies, *That ſo great is the Luxury not only of the Inferiour Clergy and Prieſts, but of the Prelates and and Biſhops, that 'tis a horrible thing to hear it.*

and

And these things are not only used among them, and upon that account approv'd as customary and of long continuance, (as many other things of theirs are) but even grown old, and beyond their prime. Who has not heard what *Petrus Aloisius* son of *Paul* the Third, design'd against *Cosmus Cherius* Bishop of *Faenza*? What *John Casa* Bishop of *Beneventum*, the Popes Legate at *Venice*, wrot of a most abominable Impiety; and what, 'tis a crime even to mention, did he commend, with most abominable and obscene Eloquence? Who has not heard, That *Alphonsus Diaz* a *Spaniard*, being sent from *Rome* to *Germany* to that very end, most impiously and barbarously murder'd his own Brother *John Diaz*, a man of a most innocent and holy life, only because he had embrac'd the Gospel of Jesus Christ, and refus'd to return to *Rome*? But they will say such things may sometimes happen in the best constituted Common wealth against the will of the Magistrates, and where there are good laws for the punishment of such enormities. Let it be so then. But by what good Laws were those pests and bane of the world punished? *Petrus Aloisius*, even after he had design'd those wickednesses we mention'd, was always the delight and darling of of his Father *Paul* the Third. *Diaz*, having murder'd his his Brother, was rescued by the assistance of the Pope, that he might escape the punishment of the Laws. *John Casa* Arch-bishop of *Beneventum* is still living, and living at *Rome* in the eyes of his Holiness.

They have put to death infinite numbers of our Brethren, for no other cause, but only that they truly and sincerely believed in Jesus Christ, but of those multitudes of Harlots, Fornicators, Adulterers, whom ever, I say not, have they put to death, but whom have they Excommunicated or touch'd? Are not indeed lusts, voluptuousness, adulteries, whoredoms, fornications, paricides, incest, and even greater abominations than these, sins at *Rome*? Or if they be, can they so easily be tolerated in their City of *Rome*, in the Tower of Sanctity, by the Vicar of Christ the successor of S. *Peter*, the most *Holy* Father, as if they were not?

O holy Scribes and Pharisees, who knew nothing of such a Holiness as this! O the *Sanctity!* O the *Catholick Faith!*

S.

S. *Peter* never taught those things at *Rome*; S. *Paul* never lived so there. They maintained no publick Stews, they exacted no tribute for custom of Harlots; they did not protect, or openly tolerate, Adulteries and Paricides unpunished; they neither received them into their bosoms, nor into the congregation of Christians. These men ought not so much to aggravate our failings. It had been an argument of greater prudence, to have justified their own lives to the world, or at least to have sinned with greater caution and secrecy.

For we truly use the antient Laws of our Ancestors, and as far as the manners and times in this degenerate age will bear, diligently and seriously maintain the Ecclesiastical Discipline. Certainly permit no publick Stews of Harlots and Concubines, nor any multitude of Fornicatours, nor do we prefer Adultery before Lawful Matrimony, nor exercise Baudery; nor recieve tribute from the Stews; nor do we suffer unpunished, Incests, Abominable Lusts, *Aloisius's*, *Casa's*, nor *Diazian* Paricides. For if we had taken any pleasure in such things, we had had no need to have separated from their society, where they not only flourish, but are had in estimation; and by so doing exposed our selves to the hatred of men, and most certain danger: *Paul* the Fourth not many months ago, imprisoned at *Rome* many *Augustine* Friers, several Bishops, and a great number of good men, only upon the account of Religion. He tortured and examined them upon the Rack, leaving nothing unattempted to extort Confessions from them: And at length of all those, how many Whoremongers, how many Fornicators, how many Adulterers, how many Incestuous persons, could he find? God be thanked, tho we are not what we should be, or what we profess: yet, what ever we are, if we be compared with them, our very lives and innocency will alone refute their Calumnies. For we exhort the people to all virtue and good works, not only by our Books and Sermons, but also by our Conversations and examples. We instruct them, that the Gospel is not for ostentation of Science, but a Rule of life; and as *Tertullian* saies, 'Tis the Christians duty *not to speak great swelling words, but to live splendidly*; nor are the

Apol. 45.

Hearers

Hearers of the law juſtified before God, but the Doers of it. Rom. 2. 13.

To the former Calumnies they uſually add, and aggravate to the utmoſt degree of malice, that we are turbulent and ſeditious men, that we wreſt the Scepters out of the hands of Kings, arm the people, ſubvert Judicatures, abrogate Laws, deſtroy Property, change Kingdoms into Democracies, confound all things, and to be ſhort, permit no ſettlement or quiet in the State. O how oft have the minds of Princes been inflamed by ſuch ſpeeches as theſe, that they might extinguiſh the light of the Goſpel at its very firſt appearance; and be incited to hate, before they knew it; and that Magiſtrates, as often as they ſaw any of our party, might look upon us as their inveterate Enemies. Tertul. *Apol.* 1, 2, 3.

It would indeed be an intolerable trouble to us to be accus'd of ſo hainous a crime as Treaſon, did we not know that ſometimes Chriſt himſelf, his Apoſtles, and an infinite number of other pious men and Chriſtians, have been call'd to queſtion for the ſame crime. For Chriſt, tho he taught men to give unto *Caſar* that which was *Caſars*, yet was he accus'd of Seditions, to have endeavour'd to raiſe a Rebellion, and to gain the Kingdom for himſelf; therefore did they cry out againſt him before the *Judgment Seat*; *if thou leteſt this man go, thou art not Caſars Friend.* And Joh. 19. 12. the Apoſtles tho they always conſtantly taught men, to obey Magiſtrates; tho they exhorted *Every Soul to be ſubject to the higher Powers, and that not only for wrath, or fear of puniſhment*, but alſo *for Conſcience ſake*: yet are they ſaid to ſtir up the people, and incite the multitude to Rebellion. *Haman* by this very artifice brought the Nation and Name of the *Jews* into the hatred of King *Ahaſuerus*, affirming them to be an obſtinate and rebellious people, and that deſpiſed the commands and edicts of Princes. Impious King *Ahab* could ſay to *Eliah* the Prophet of God, *Thou that troubleſt Iſrael.* And *Amaſiah* the Prieſt of *Bethel* accus'd the Prophet *Amos* of a Conſpiracy before King *Jeroboam*: Behold ſays he, *Amos has conſpir'd againſt thee in the midſt of the houſe of Iſrael.* In ſhort *Tertullian* ſays in his time it was the common accuſation of all Chriſtians, that they were Traitors, Rebellious, and Enemies of humane kind. Rom. 13. 1, 5. Eſther 3. 8. 1 Kings 18. 17. Amos 7. 10. *Apol.* 37.

Where-

Wherefore if truth be now evil-ſpoken-of, if being ſtill the ſame, it be ſtill revil'd and ſlander'd as in antient days; tho it be troubleſome and afflicting to us, yet cannot appear new or ſtrange.

It was an eaſy thing Forty years ago for them to faſten ſuch or more heavy Calumnies upon us, when in the midſt of darkneſs the firſt rays of the then unknown and unheard of truth began to riſe and ſhine upon the world; when thoſe moſt excellent men, *Martin Luther*, and *Hulderick Zuinglius*, being ſent by God to enlighten the earth, firſt undertook the publication of the Goſpel; when the matter was yet new, the event uncertain, the minds of men held in ſuſpence and aſtoniſhment, and every ones Ears open to Calumnies and Reproaches, nor could any ſo hainous crime enter into mens thoughts, which, by reaſon of the novelty and ſtrangeneſs of the thing, the people would not eaſily believe of us. For after the ſame manner the antient Enemies of the Goſpel, *Symmachus*, *Celſus*, *Julian*, and *Porphyry*, ſet upon all Chriſtians, accuſing 'em of Sedition and Treaſon, before any Prince or People could know, who thoſe Chriſtians were, what they profeſſed, what they believ'd, or what they deſired. But now, when our Enemies themſelves plainly ſee, nor can poſſibly deny, but that in all our Speeches, and all our writings we diligently admoniſh the people of their duty, that they ought to obey Princes and Magiſtrates as well bad as good, when conſtant practice and experience ſufficiently teaches, and all mens Eyes, in all parts of the world, ſee and atteſt, the ſame: it was but a baſe and ill-favour'd ſhift in them to lay thoſe things to our charge, and, for want of new and freſh crimes, to load us with envy, and bring us into diſgrace, by obſolete, and antiquated lyes.

For we heartily return our gratitude to God, whoſe alone cauſe we have undertaken, that in all thoſe Kingdoms, Principalities, or Common-wealths, which have receiv'd the Goſpel, not one inſtance of any ſuch crime can hitherto be given. For we have ſubverted no Kingdom; we have diminiſh'd no mans Right or Juriſdiction; we have diſturb'd no Common-wealth. Our Kings of *England*, the Kings of *Denmark* and *Swedland*, the Dukes of *Saxony*, the Counts *Pala-*

Palatine, the Marqueſſes of *Brandenburg*, the Landgraves of *Haſſia*, the Common-wealths of the *Helvetians*, and *Rhetians*, and the Free-Cities, *Strasbourg*, *Baſel*, *Franckford*, *Ulme*, *Auſpurg*, and *Norimberg*, all remain in their antient place and Dignity, all enjoy the ſame priviledges, and the ſame State, they did before; excepting only what they are chang'd for the better, by having the people, thro the knowledge of the Goſpel, much more obedient and governable. Let them take the pains to travel into thoſe Countries where thro the Grace of God the Goſpel is at this day preach'd, where will they find more Majeſty? Where leſs Pride and Tyranny? Where is the Prince more honour'd? Where are the people leſs ſeditious? Where was there ever any State, or any Church, bleſs'd with greater peace and tranquility?

But you will object, that from the very beginning of this Doctrine, the Commonalty in all places began to rage, and to ſtir up Rebellion and Sedition throughout all *Germany*. Suppoſe they did. Yet *Martin Luther*, the firſt Promulger of this Doctrine wrote moſt vehemently and ſharply againſt 'em, to recal 'em to their former peace and obedience.

But what is ſometimes urg'd by men unacquainted with the affairs of the world, concerning the change of State among the *Helvetians*, the death of *Leopold* Duke of *Auſtria*, and the violent reduction of that Country to its Liberty; 'tis manifeſt from all Hiſtories, that that was done Two Hundred and Sixty years ago, under Pope *Boniface* the Eighth, when the Papal power moſt of all flouriſh'd, and Two Hundred years before *Hulderick Zuinglius* began to preach the Goſpel, or was indeed born. But from that time all things have been ſetled, and quiet among 'em, and they have remain'd undiſturb'd either by forreign or domeſtick broils.

But, tho it were a ſin to free themſelves and Country from a forreign Yoke, eſpecially when they groan'd under the greateſt Inſolence and Tyranny, yet cannot what they did be imputed to us, nor their Anceſtors Crimes to them, without the greateſt injuſtice and abſurdity.

But O immortal God! will the Biſhop of *Rome* accuſe us of Treaſon? Will he at length teach the people to be in ſubjection

jection to, and obey, Magiſtrates? Or has he indeed any regard of Majeſty? If he has, why does he then require all Kings and Princes, whoſoever, or whereſoever they are, to be his Slaves and Vaſſals, and permit himſelf to be ſtiled by his Paraſites *Lord of Lords*? (a thing which none of his Predeceſſors the antient Roman Biſhops ever did.) Why does he boaſt that he is King of Kings, and has regal Power over all his Subjects?

Auguſt. Steuchus, Aston. de Roſelli.

Why does he compel all Emperors and Monarchs to ſwear *Allegiance* to him? Why does he glory that his *Imperial Majeſty is Seventy ſeven times inferiour to him*: and that eſpecially for this reaſon, becauſe God created two Lights in Heaven: and that the Heaven and Earth were made not in two *Beginnings*, but in one *Beginning*? Why has he, and his followers, like the *Anabaptiſts* and *Libertines*, that they might take their ſwinge with greater licentiouſneſs and ſecurity, ſhook off all Yoke of Government, and exempted themſelves from all civil Power?

De Major. & Obed. ſolit.

Ibid. Unam ſanctam.

Why has he his Legates, *i. e.* the moſt politick Spies, lurching in the Courts, Councels, and Bed-Chambers of all Kings and Princes? Why does he, when he thinks it expedient for himſelf ſet Chriſtian Princes at variance with each other, and for his pleaſure diſturb the world with Seditions and Tumults? Why does he excommunicate, and command to be taken for a Heathen and *Pagan*, any Chriſtian Prince that renounces his Authority: and ſo frankly offer Indulgences to any that by any means can deſtroy his Enemy? Can he be ſaid to preſerve Kingdoms and Empires, or at all to conſult the welfare and peace of the publick? We deſire thy pardon, pious Reader, if we ſeem to urge theſe things with greater ſharpneſs and vehemence than becomes Divines. For ſo great is the Indignity of the thing, ſo unlimited and immoderate is the Pope's deſire of Rule, that it could not be repreſented as it ought either in other words, or a milder ſtrain. For he has ſometimes dared to affirm in a publick Council, that *all the Authority of every King in the world depended on him*. He, thro ambition and deſire of Rule, has diſtracted the Roman Empire, and confounded and torn to pieces the Chriſtian World. He perfidiouſly freed the *Ro-*

Clem. 5. in the Council at Vienne. Lib. 3.

mans

mans and *Italians*, and among them himſelf from that oath, by which they had ſworn Fidelity to the *Grecian* Emperor, inciting his Subjects to Rebellion; and having call'd *Charles Martell*, commonly ſtiled the *Great*, from *France* into *Italy*, after a new manner made him Emperor. He depos'd from his Throne *Chilperick* the French King, being no evil Prince, but only not pleaſing him: and unjuſtly ſeated *Pipin* in his place. He, having ejected King *Philip* the Fair, (had he been able to effect it) decreed and adjudg'd the Kingdom of *France* to *Albertus* King of the *Romans*. He ſubverted the State of the moſt flouriſhing City, and Common wealth of *Florence*, his own Country, and from a free and ſetled Government deliver'd it up to the luſt and pleaſure of a ſingle perſon. He, by his perſwaſions caus'd the whole Country of *Savoy* to be miſerably haraſs'd, on one ſide by the Emperor *Charles* the Fifth, and on the other ſide by *Francis* the *French-King*, ſcarce leaving to the unfortunate Duke ſo much as one City, whither to retire.

Pope Zachary.

Clem. 7.

The ſame.

I am weary of giving Inſtances, and 'twould be too tedious to enumerate all the famous Atchievments of the Popes of *Rome* of this nature. But of whoſe ſide I pray you, were they that poyſon'd the Emperor *Henry* the Seventh in the Euchariſt? Or Pope *Victor* in the holy Cup? Or our King *John* in his ordinary drink? Whoſoever they were, or on whoſe ſide ſoever, certainly they were neither *Lutherans* nor *Zuinglians*. Who is he, who at this day admits the greateſt Kings and Monarchs of the world to kiſs his bleſſed Toes? Who is he, that commands the Emperor to hold his Bridle, and the King of *France* his Stirrup, when he gets on Horſe back? Who was he, that caſt *Francis Dandalus*, Duke of *Venice*, King of *Candia* and *Cyprus*, bound in Chains, under his Table, to feed on bones among his Dogs? Who was he, that ſet the Crown on the Emperor *Henry* the Sixth's head at *Rome*, not with his hand, but foot; and kick'd it off again with the ſame foot, adding *that he had power to create, and power to depoſe Emperors*? Who was he, that arm'd *Henry* the Son againſt his own Father the Emperor *Henry* the Fourth, and caus'd the Father to be taken Priſoner by the Son, and being ſhaven, and treated with all manner of ignominy

Sabellicus.

Pope Celeſtine.

Pope Hildebrand.

and diſgrace, to be thruſt into a Monaſtery, there to conſume away with hunger and grief? Who was he, that with ſo prodigious a pride trod upon the Neck of the Emperor *Frederick*; and as if that was not enough, added beſides out of the Pſalms of *David*, *Thou ſhalt walk upon the Aſp, and the Baſilisk, the Lyon and the Dragon ſhalt thou tread under thy feet.* Such an inſtance of ſcorn'd and contemn'd Majeſty as is not recorded in any Hiſtory; unleſs perhaps you may meet with the like in *Tamerlane* the *Scythian*, a man altogether cruel and barbarous; or in *Sapor* King of *Perſia*.

Alexander. 3.

All thoſe were Popes, all Succeſſors of St. *Peter*, all moſt Holy, whoſe ſeveral words ought to be eſteem'd by us as ſo many Goſpels.

If we be guilty of Treaſon, who honour our Princes, who pay them all the reſpect and deference that the word of God either commands or permits us to do, and who continually, put up our moſt ardent prayers to God for them; what then are they to be accounted, who have, not only, done theſe things we have ſpoken of, but moſt highly commended them? Do therefore thoſe men either thus teach the people to reverence and obey Magiſtrates; or can they with any modeſty accuſe us as ſeditious men, diſturbers of the publick peace, and contemners of Majeſty? for we neither ſhake off the Yoke, nor diſquiet Kingdoms, nor either make or depoſe Kings, nor transfer Empires, nor poiſon our Governours, nor offer them our Toes to kiſs, nor inſult over them, trampling on their Necks with our feet. This rather is our Profeſſion, this our Doctrine, *that every Soul*, whatſoever it be, whether Monk, or Evangeliſt, or Prophet, or Apoſtle, ought to be ſubject to Kings, and Magiſtrates; and that even the Pope himſelf (unleſs he would be thought greater than the Evangeliſts, Prophets, or Apoſtles) ought to acknowledge the Emperor to be his Lord and Maſter, as the antient Roman Biſhops in better times allways did. We teach publickly that Princes ought to be obey'd as men ſent from God; and that *he that reſiſts, reſiſts the Ordinance of God.* Theſe are our Inſtructions; theſe are manifeſt in our Books, in our Sermons, in the manners and modeſty of our people.

Chryſoſtom on Rom. 13.

Greg. oft in's Ep.

But as to what they ſay, that we have departed from the Unity

Unity of the Catholick Church, as it is a malitious accuſation; ſo, tho it be not true, yet does it carry with it ſome appearance, and likeneſs of truth. And among the vulgar and unskilful multitude, not only thoſe things that are true and certain obtain credit, but ſuch alſo, as appear probable. Therefore we find crafty and ſubtile men, when concluding argument's have fail'd, allways to have made uſe of thoſe that were but ſeemingly ſuch; that thoſe that cannot penetrate into the depth of things, might be ſeduc'd with pretences and probabilities. In old time, becauſe the primitive Chriſtians our Anceſtors, when they pray'd to God turn'd towards the Eaſt, there were ſome that affirm'd they worſhip'd the Sun, and made him their God. And when they aſſerted, that as to what concern'd eternal and immortal life, their only ſuſtenance was the fleſh and blood of the Lamb without ſpot, *i. e.* our Saviour Jeſus Chriſt: invidious men, and enemies of the Croſs of Chriſt (whoſe only care was upon any account to defame the Chriſtian Religion) immediately perſwaded the people that they were impious perſons, that they ſacrific'd men and drunk humane blood. And when they affirm'd that with God there was neither Male nor Female, nor, as to the obtaining of true Righteouſneſs, any diſtinction of perſons, and ſaluted each other as Brothers and Siſters: there wanted not thoſe who malitiouſly and falſly accus'd 'em, averring that Chriſtians made no diſtinction among themſelves either of Age or Stock; but all like Beaſts promiſcuouſly accompany'd with one another. And when, for the ſake of preaching and hearing the Goſpel they oft aſſembled in occult and obſcure places; becauſe Conſpirators and Traytors uſually do the ſame; rumours were publickly ſpread abroad that they conſpir'd together, plotting the death of their Magiſtrates and the ſubverſion of the Common-wealth. And becauſe for celebrating the Sacraments, according to the Inſtitution of Chriſt they made uſe of Bread and Wine, they were thought by ſome, not to worſhip Chriſt, but *Bacchus* and *Ceres*; in as much as thoſe falſe Deities are, with a profane ſuperſtition, worſhip't by the Heathens, in like manner with Bread and Wine.

Tertul. Apol. c. 16.

Ib. c. 7, 8, 9.

Ib. c. 39.

Theſe

These things were believed by many, not because they were true, for what could be less so? but because they seem'd somewhat probable, and were sufficient to deceive by a similitude and appearance of Truth.

In like manner do they calumniate us as Hereticks, and such as have revolted from the Church and Communion of Christ; not because they think they say true, (for that they do not at all regard) but because to unskilful men what they say may upon some account or other bear some resemblance of truth. For we have indeed separated our selves, not, as Hereticks use, from the Church of Christ, but, as good men ought to do, from the Contageous Infection of sinners and hypocrites. But here they most mightily triumph, contending that their Church *is the Church*; *that it is the Spouse of Christ*; *that it is the Pillar of Truth*; *that it is the Ark of Noah, out of which no salvation is to be hoped*; *but that we have made a revolt and secession from it, that we have rent the Coat of Christ, are divided from the body of Christ, and have fallen off from the Catholick Faith.* And whereas they leave nothing unsaid, which may, tho falsly and slanderously be objected against us, yet this one thing can they never averr, that we have swarv'd or deviated from the word of God, or from the Apostles of Christ, or from the Primitive Church.

And truly we have alwaies been of opinion, that the Primitive Church of Christ and his Apostles, and of the Holy Fathers, was the Catholick Church: nor do we doubt to call it the *Ark of Noah*, *the Spouse of Christ*, *the Pillar and ground of truth*, or therein to place all our hopes and expectations of salvation.

'Tis indeed an invidious thing to forsake a society, with which you have long accompany'd, especially if they be such men as, tho they be not, yet seem and are call'd Christians. And certainly, whatever their Church may be at present, yet partly for the name sake, partly because the Gospel of Christ was once truly and sincerely taught therein, we had that esteem for it, that we did with great unwillingness make a separation from it, and not till absolute necessity compell'd us. But what if an Idol should be set up in the Church

Church of God, and that *abomination of deſolation* foretold by Chriſt, *ſtand* openly *in the holy place*? What if a Robber or Pirate ſhould poſſeſs himſelf of the *Ark of Noah*? Certainly theſe men, when they tell us ſo oft of the Church, mean only themſelves thereby, arrogantly aſcribing to themſelves all thoſe glorious Titles; and their Triumph is like theirs of old, that cry'd, the *Temple of the Lord*, the *Temple of the Lord*; or as that of the Scribes and Phariſees, when they glory'd in being the ſons of *Abraham*. *Matt.* 24. 15. *Joh.* 8. 39.

After the ſame manner do they impoſe upon the ſimple with this ſpecious ſhew, and endeavour to bear us down with the name of the *Church*; as if a Robber having ſeized on another mans houſe, and either by force driven out, or murder'd the owner, ſhould afterwards lay claim to it as his own, ejecting the right Heir out of his poſſeſſion; or, as if *Antichriſt* having got poſſeſſion of the Temple of God, ſhould afterwards aſſert it was his own, and that Chriſt had no manner of right to it. For they, when they have left nothing in the Church of God like a Church, would yet be thought Patrons and Upholders of the Church: juſt as *Graecchus* formerly defended the Treaſury, when by his unreaſonable expenſes and profuſe largeſſes and gifts to the people he utterly exhauſted it. But there has been nothing ſo impious and abſurd, which might not in ſome meaſure be palliated, and defended by the Name of the Church. For even the Waſps make Combs, and impious men have their Congregations and Aſſemblies, like thoſe of the Church of God.

But not all that are call'd the people of God, are preſently the people of God; nor are they all *Iſraelites*, that are deſcended from their father *Iſrael*. The Heretical *Arrians* boaſted that they only were Catholicks, calling all others either *Ambroſianiſts*, *Athanaſianiſts*, or *Johannites*. *Neſtorius*, as *Theodoret* informs us, being a Heretick, ſhrowded himſelf ὑπὸ ὀρθοδόξου σκεπάσματι, *i. e.* under a pretence, or veil of the Right and Orthodox Faith. *Ebion*, tho he was really of the ſame opinion with the *Samaritans*, yet, as *Epiphanius* relates, would be called a Chriſtian. The *Mahometans* at this day, tho it ſufficiently appears from all Hiſtories, and themſelves cannot deny, but they are deſcended from *Hagar* the *Aug. Ep.* 48. *ad Vincent.*

Bond-

Bond-woman: yet that they might appear to be of the off-ſpring of *Sarah*, the Free-woman and wife of *Abraham*, to chooſe be call'd *Saracens*, for the name and ſtock's ſake. So in all times the falſe Prophets that oppos'd themſelves to the Prophets of God, to *Iſaiah*, to *Jeremiah*, to *Chriſt*, to the *Apoſtles*, never made ſo much noiſe about any thing as the Name of the *Church*. Nor did they ſo cruelly torment and vex them, or call them Renegadoes or Apoſtates for any o-ther cauſe, but becauſe they had renounc'd their ſociety, and did not obſerve the Inſtitutions of their Anceſtors. But if we are bound to follow the judgment of thoſe men only by whom the Church was then ruled, nor will be guided by a-ny thing elſe, whither God himſelf or his word: it cannot by any means be deny'd, but that the Apoſtles, in as much as they had revolted from the Chief Prieſts, and againſt their judgments and admonitions innovated many things in Religion, were juſtly and lawfully condemn'd by them. Therefore as *Antæus* of old was to be lifted up from his Mo-ther Earth, before he could be overcome by *Hercules*: ſo our adverſaries muſt be ſeparated from this their Mother, *i. e.* this vain ſhew and ſhadow of the Church, in which they truſt; otherwiſe they will not be induc'd to yield to the word of God. Therefore the Prophet *Jeremiah* warns them, not to boaſt ſo much that the Temple of the Lord was among them: it is but a vain confidence; for ſaies he, *they are but lying words*. And the Angel in the Apocalyps ſaies, *They ſay they are Jews, but they are the ſynagogue of Satan*. And Chriſt, when the Phariſees boaſted that they were of the lineage and blood of *Abraham*, told them, *they were of their father the devil*; for they did not at all reſemble their Father *Abra-ham*. As if he ſhould have ſaid to them, You are by no means what you ſo much deſire to be thought. You impoſe upon the people with empty Titles, and abuſe the Name of the Church to the very ſubverſion of the Church.

Jeremiah 7. 4.

Revelat. 2. 9.

John 8. 44.

Wherefore thoſe men ought in the firſt place clearly and infallibly to prove, that the *Roman* Church is the true Or-thodox Church of God; and that, as it is adminiſter'd by them at this day, it agrees in all points with the Primitive Church of Chriſt, of the Apoſtles and Holy Fathers, which

we

we doubt not to have been the Catholick Church. For our parts, could it have enter'd into our minds, that Ignorance, Error, Superſtitions, Idol-worſhip, and the inventions of men frequently repugnant to the Sacred Scriptures, were acceptable to God, and ſufficient to make us Heirs of Eternal Salvation: or could we have ſuppoſed, that the word of God was writ but for a few years only, and afterwards ought to be abrogated and annull'd: Or that the Commands and Precepts of God were to ſubmit to any humane will, ſo that whatſoever He ſaies or commands ſhould be null and void, unleſs the Biſhop of *Rome* will and command the ſame; if we could have brought our minds to have believed ſuch things as theſe, there had been, we confeſs, no juſt cauſe of our relinquiſhing their Society: But in what we have now done in departing from that Church, whoſe errors were evident and manifeſt, and which had openly receded from the word of God; our ſeparation alſo being not ſo much from the Church, as from its errors, and that not carryed on turbulently and wickedly, but with the greateſt calmneſs and modeſty: we have done nothing contrary to the Inſtitution of Chriſt and his Apoſtles. For neither indeed is the Church of God of that nature, as never to be the leaſt ſtain'd with any ſpot or blemiſh, or not ſometimes to need a Reformation; otherwiſe, what neceſſity were there of ſo many Aſſemblies and Councils, without which *Ægidius* affirms, 'tis impoſſible the Chriſtian Faith ſhould ſubſiſt. For, ſaies he, *as oft as Councils are Intermitted, ſo oft is the Church deſerted by Chriſt.* Or if there be no danger of the Churches at any time recieving any prejudice, what need is there now amongſt them of the empty names of Biſhops? For why are they called Paſtors if they have no Sheep that can poſſibly err? To what purpoſe are there Watch-men, if there be no City that can be betrayed or ſurpris'd? To what end Pillars, if there be no need to be ſupported? From the firſt beginning of things, the Church of God began to be propagated, being inſtructed by that Celeſtial Word which God himſelf uttered from his own mouth, furniſhed with Holy Ceremonies, taught by the Spirit of God, educated by the Patriarchs and Prophets, and ſo continued to thoſe times, in which Chriſt appeared in the fleſh.

Later. Counc. under Jul. 2.

But, O Immortal God! how oft was it in the mean time, and how horribly obscur'd and defac'd! For where was it then, when all flesh had polluted its way upon the earth? Where
Gen. 6. 12. was it, when of all mankind only eight persons, and they not all vertuous and pious, were found, whom God would vouchsafe to deliver from the general destruction? When
1 Kings 19. 14. the Prophet *Elijah* so mournfully and so bitterly complain'd, that he only of the whole world was left, who sincerely paid to God that worship that was due to him; when *Isaiah* said, *The Silver* of Gods people *i.e.* the Church, *is become dross,*
Isai. 1. 21, 22. *and the City, which was faithful, an Harlot; and that there was no sound part in the whole body, from the head, even to the foot*; or when Christ said, *the house of God was made* by the Scribes
Math. 21. 13. and Pharisees *a den of Thieves*? For the Church of God is like a Field, unless it be plow'd and dress'd, and manur'd and cultivated, instead of Wheat, it will bring forth Thistles, Cockle, and Nettles. Therefore did God frequently send his Prophets and Apostles, and lastly his Christ, to reduce the people into the right way, and perfectly reform his tottering Church. And least any one should say, that these things happen'd only under the law; when there was but a shadow of a Church, or at best it was but in its infancy; when the truth was conceal'd under Types and Ceremonies, and nothing was yet brought to perfection; when the Law was not written in mens hearts, but engrav'd upon Tables of Stone; [tho this also be ridiculous, for there was then the same God, the same Spirit, the same Christ, the same Faith, the same Doctrine, the same Hope, the same Inheritance, the same Covenant, the same Efficacy of the word of God;
Eccl. Hist. l. 1. c. 4. and as *Eusebius* says, *All the faithful even from* Adam *were indeed Christians, tho they were not call'd by that name*;] least any one, I say, should alledge this, St. *Paul* the Apostle has observ'd the like errors and failings even under the Gospel, in this perfect State, and in the light; insomuch that he thought it necessary to write to the *Galatians*, whom he had before
Gal. 4. 11. instructed, after this manner: *I am afraid of you, least I have bestow'd upon you labour in vain*; and least you have heard
Ver. 19. the Gospel in vain. *My little Children of whom I travail in birth again, until Christ be form'd in you.* For I need not

speak

ſpeak of the Church of the *Corinthians*, how miſerably it was polluted. Now then, might the Churches of *Galatia* and *Corinth* fall, and the Church of *Rome* alone cannot it fail or err? Certainly Chriſt long ago prophecy'd of his Church, that there would be a time, when the *abomination of Deſolation ſhould ſtand in the holy place.* And St. *Paul* ſays, that *Antichriſt ſhould place his tabernacle in the Temple of God: and that it would come to paſs that men ſhould not endure ſound doctrine, but even in the Church it ſelf be turn'd unto Fables.* And St. *Peter* tells us, that *there ſhould* be in the Church of Chriſt, *falſe Teachers*, or *Maſters of lyes.* And the Prophet *Daniel* ſays of the laſt times of *Antichriſt*, that at that time *Truth ſhall be caſt down to the ground, and trampled on in the world.* And Chriſt affirms, that the calamity and confuſion of things will be ſo great, that *even the elect, if it were poſſible*, would be ſeduc'd into error. And that thoſe things would come to paſs, not among *Pagans* or *Turks*, but in the *Holy place*, in the *Temple of God*, in the Church, in the Congregation and Society of thoſe that ſhould profeſs the name of Chriſt.

Matth. 24. 15. 2 Theſſ. 2. 4. 2 Tim. 4. 3. 2 Pet. 2. 1. Dan. 8. 12. Matth. 24. 24.

And tho theſe things alone might be ſufficient to induce any prudent man, not to ſuffer himſelf to be ſo impos'd upon with the name of the Church, as not to try and examine it by the word of God: yet have many of the Fathers, and learned, and good men, frequently and vehemently complain'd, that all theſe things had happen'd in their times. For in the midſt of that groſs darkneſs, God was pleaſed there ſhould be ſome, who, tho they afforded not ſo conſpicuous and glorious a light: yet ſhould they kindle ſome ſparks, which men might obſerve in the dark.

St. *Hilary*, while things were yet in a manner in an incorrupted and intire State, ſays notwithſtanding; *You are miſerably infatuated with the love of Walls, fooliſhly reverencing the Church of God in Buildings and Structures, and as fooliſhly including the name of peace within them. Is it not clear that Antichriſt is to ſit in them? There appears to me more ſafety in Mountains, Woods, Lakes, Priſons and Deeps: for in thoſe the Prophets either reſiding out of choice, or compelled by force, prophecy'd by the aſſiſtance of the Spirit of God.*

Contr. Auxent.

Pope *Gregory*, as if he had foreſeen the ſucceeding ruine

of the affairs of the Church, wrote thus to *John* Bishop of *Constantinople*, who was the first that commanded himself to be honour'd with that new and unheard-of Title, *Universal Bishop*: *If the whole dependance of the Church was upon one alone, the whole must needs come to ruine.* And who is there, that has not observed this to have been long ago fulfil'd? The Bishop of *Rome* has now for a long time made the whole Church to depend on him alone; wherefore 'tis no wonder if for a long time it is gone to decay. *Bernard* the Abbat, said four hundred years ago, *That there was nothing upright and intire among the Clergy, therefore it remain'd that the Man of sin should be reveal'd.* The same man upon the Conversion of St. *Paul* saies, *It seems as if Persecution was now ceased, but alass! Persecution is but now beginning, from those who obtain the chiefest Dignities in the Church. Thy Friends and Neighbours have assembled and rose up against thee; there is no soundness from the sole of the foot to the crown of the head. Iniquity is gone forth from the Elders and Judges, thy Vicegerents, who have taken upon them the Government of the people. We cannot now say, as is the People, so is the Priest; for the people are not so wicked as the Priest. O Gracious Lord God! those that seem to delight in preheminence, and to exercise Lordship over the Church are the first in persecuting it.* The same upon the *Canticles*; *They are all Friends*, and yet *all Enemies*; *all Kindred*, and yet *all Adversaries*; *the servants of Christ*, and yet *serve Antichrist*. *Lo in my peace my bitterness is most bitter.* *Roger Bacon* also, a man of great fame, inveighing against the miserable condition of his time, in a very sharp Oration, saies, *such a multitude of Errors require Antichrist.*

In regist. Epist. ad Mauric. l. 4. Ep. 32.

Serm. 33.

In a book de Idio. Liag.

Gerson complains that in his time the whole efficacy of Sacred Divinity was changed into an ambitious contention of Wit, and mere Sophistry.

Pauperes à Lugduno.

The *Leyden Brethren*, men, as to their manner of life, not evil, are wont constantly to affirm, that the *Roman* Church, from which alone in those daies all Oracles and dictates were fetch'd, was the very *Whore of Babylon* concerning whom such clear predictions are extant in the *Apocalyps*, and *a Congregation of Devils.*

I

I know the Authority of thoſe men will be lightly eſteemed by them. But what if I call ſuch witneſſes, as themſelves are wont to admire and adore?

What if I ſay that *Adrian* Biſhop of *Rome* ingenuouſly confeſs'd that all thoſe evils took their firſt riſe from the *Pontificial Dignity? Pighius* acknowledges a fault in this, that into the very *Maſs*, which otherwiſe, he would have be thought moſt Sacred, many abuſes were introduc'd. *Gerſon*, that by the multiplicity of light and empty Ceremonies, all the energy of the Holy Ghoſt, which ought to have vigorous operations in us, and all true piety, was utterly extinct. All *Greece* and *Aſia* complain, that the Popes of *Rome* by their tradings about *Purgatory* and ſales of *Indulgences*, have both impoſed upon mens Conſciences, and exhauſted their Coffers. *Platina.*

But concerning the Tyranny and more than *Perſian* pride of the *Roman* Biſhops, not to mention others [who, becauſe they freely and ingenuouſly reprove their vices, they may perhaps look upon as Enemies,] thoſe very men, who have ſpent their whole lives at *Rome*, in the Holy City, in the eyes of the moſt Holy Father, and had opportunity of diſcerning the moſt ſecret paſſages of his life, and who never departed from the Catholick Faith, as *Laurentius Valla*, *Marſilius Patavinus*, *Francis Petrarch*, *Hieronymus Savanarola*, Abbat *Joachim*, *Baptiſt Mantuan*, and before all thoſe, Abbat *Bernard*, have very frequently and very grievouſly complain'd; and ſometimes have not forborn clearly enough to intimate, whether truly or falſly we do not now enquire, that the Pope himſelf was Antichriſt.

Nor can any one object, that they were diſciples of *Luther*, or *Zuinglius*; for they liv'd, not only ſome years, but ſome ages, before their names were ever heard of in the world. They ſaw, that even then divers Errors had crept into the Church, which they deſir'd ſhould be reform'd. And what wonder was it, if the Church was ſeduced into Errors, at that time eſpecially, when neither the Biſhop of *Rome*, who pretended to preſide over the whole, nor ſcarce any other, was able to perform, or ſo much as underſtand, his Duty? For it is ſcarce credible, that during that whole

whole time that they were Idle and asleep, the Devil was continually asleep and idle also. For what they in the mean time were, and with that fidelity they watched over the house of God, tho we are silent, their own *Bernard* may at least inform them.

Ad Eugen.

The Bishops, saies he, to whom the Church is at present committed, are not Doctors but Seducers; not Pastors but Impostors; not Prelates, but Pilates.

These things *Bernard* spoke of the *Pope*, who call'd himself Chief, and the rest of the Bishops, which then sate at the helm. He was no *Lutheran*, no Heretick, never departed from the Church: yet did he not doubt to call those Bishops, Seducers, Impostors, *Pilates*. But now when the people were manifestly seduc'd, and Christians openly imposed upon, and *Pilate* sitting upon the Tribunal, adjudg'd Christ and his members to fire and sword, O Gratious God! where was then the Church of Christ! But of so many and so gross and palpable Errors, which have they at any time reform'd? or which indeed have they ever been willing to acknowledge and confess?

But since they lay claim to the Universal possession of the Catholick Church, and account us Hereticks, because we dissent from them, let us see, I beseech you, what note or indication of the Church of God has this Church to shew for it self. Nor indeed is it a matter of so much difficulty to discern the Church of God, if we make a serious and diligent search after it. For it is *set on a high and glorious place, situate on the top of a Mountain, being built upon the foundations of the Prophets and Apostles.* There, saies S. *Austin, let us seek the Church*; there *let us decide our Controversy*. And again, in another place; *the Church is to be shown out of the Sacred and Canonical Scriptures, and that which cannot be made manifest out of them is not the Church.*

Isaiah 2. 2. *Ephes.* 2. 20. *De Unit. Eccl.* 6. 3.

Cap. 4.

But, I know not by what means it happens, whither out of Reverence, or Conscience, or despair of the victory, they alwaies abhorr and fly from the word of God, as much as a Thief from the Gallows. Nor truly is it strange they should. For as, they say, the Beetle presently dies if it be put in Balm, a most odorous ointment: so they are sensible their

their cauſe would be immediately ſuffocated and extinct by the word of God, as by the moſt deadly poyſon.

Therefore they, that they might with leſs trouble divert the people from a thing ſo dangerous and deſtructive, are wont to call thoſe *Sacred Scriptures*, which our Saviour Jeſus Chriſt, not only made uſe of in all his Sermons, and Speeches, but at laſt ſeal'd with his blood, a cold, uncertain, unprofitable, mute, killing, dead letter; which ſeems the ſame thing to us as if they had peremptorily deny'd there was any ſuch thing. But they add beſides a very abſurd and prophane ſimilitude, comparing them to a *Noſe of Wax*, which may be faſhioned and bent any way, to ſerve any purpoſe. Is the Pope ignorant, that ſuch things are ſpoken by men of his party? or does he not underſtand that he has ſuch Patrons to defend his Cauſe?

Pighius in Hierarchia.

Let him then vouchſafe to hear how holily and piouſly *Hoſius*, (as he teſtifies of himſelf) a *Poliſh* Biſhop, a man truly of ſome eloquence and learning, and a moſt valiant and earneſt Champion of that Cauſe, writes of this matter. I cannot but think, he will wonder, that a pious man, could either embrace ſuch impious thoughts, or write ſo ſlanderouſly, of thoſe words, which he knew to have proceeded from the mouth of God; eſpecially in ſuch a manner, as to intimate that it was not his own opinion only, but the common ſentiments of the whole party.

De Expreſs. Verb. Dei. He ſpeaks there firſt craftily and under another perſon, but afterwards in the ſame book he ſaies the ſame in expreſs words.

We, ſaies he, *will have nothing to do with thoſe Scriptures, of which we ſee ſo many, not only different, but contrary, interpretations brought; and will rather attend to God himſelf ſpeaking, than be turn'd to thoſe* beggerly Elements; *and place our ſalvation in them. It is not a mans duty to be skilful in* the Law and Scripture, *but to be taught and inſtructed by God, The labour that is beſtowed upon the* Scripture *is vain, for the* Scripture *is a creature*, and a beggerly Element. So far *Hoſius*, with the ſame ſpirit and mind, as *Montanus* and *Marcion* of old, who are reported to have ſaid, when with contempt they rejected the *Holy Scriptures*, that *they knew more and better things, than ever either Chriſt or his Apoſtles knew.* What ſhall I therefore here ſay? O the Pillars of Religion! O the Reſidents of the Church of Chriſt! Is this the reverence ye

pay

pay to the word of God? Will ye with ignominy reject those *Sacred Scriptures*, which St. *Paul* affirms to have been *given by Inspiration*, which God recommended by so many miracles, in which are imprinted the most lively footsteps of Christ himself, which all the holy Fathers, which the Apostles, which Angels, which Christ himself the Son of God, when there was occasion, quoted as a testimony to his doctrine? Will you reject *those Scriptures* as unworthy to be heard by you? *i. e.* Will ye impose silence on God himself, who speaks most clearly to you in the *Scriptures?* Or will you call that word, by which alone St. *Paul* says, *we are reconcil'd to God*; and which the Prophet *David* says, is
Psal. 19. 8. *holy* and *pure*, and *endures for ever, a beggerly and dead Element* only? Or will you affirm, that all our labour is but thrown away on that, which Christ commanded us diligently
John 5. 39. to *search*, and to have continually before our eyes? Or that Christ and his Apostles put a trick upon the people, when they exhorted them to study those sacred writings, that out of them they might be repleniſh'd with all *wisdom*, and knowledge? 'Tis no wonder, if they contemn us, and all that we can say, that so lightly esteem God himself, and his divine Oracles. But it was an argument of great indiscretion and want of judgment to commit so extreme an outrage against the word of God, that they might gain thereby some small advantage against us.

But, as if this was but a small matter, they proceed further to burn those *Holy Scriptures*, as impious King *Aza*, or *Antiochus*, or *Maximinus* did of old; calling them the Books of Hereticks. And in the whole, they seem to imitate the policy us'd by *Herod* in *Judea*, for the obtaining that Kingdom to himself. For he, being by birth an *Idumean*, and so a stranger to the Stock and blood of the *Jews*, but desiring to be accounted a *Jew*, the better to ascertain to himself and posterity their Kingdom, which he had begg'd of *Augustus Cæsar*; commanded all the Genealogies, which had carefully been preserv'd in their Archives from the times of *Abraham*, and by the help of which might easily be discover'd, without any mistake, from what Stock every one was descended, to be aboliſh'd and burnt; to the end that nothing

nothing might remain to after ages, by which it might be known he was of a forreign blood. In like manner they that all their inventions might be receiv'd and valu'd by the world, as delivered by the Apoſtles, or by Chriſt himſelf, leaſt any thing ſhould be found able to refute thoſe dreams and forgeries, either burn the *Holy Scriptures*, or at leaſt reſtrain the people from peruſing them.

St. *Chryſoſtom* writes with a great deal of Truth, and very appoſitely againſt theſe men; *Hereticks*, ſays he, *ſhut the doors againſt Truth; becauſe they know if they continue open, the Church cannot be held by them.* And *Theophylact*, *the word of God is a light by which the Thief is apprehended.* And *Tertullian*, *the Holy Scripture diſcovers the frauds and thefts of Hereticks.* For why do they conceal, why do they ſuppreſs the Goſpel, which Chriſt commanded to be *preach'd from the houſe tops?* Why do they hide that light *under a Buſhel, which ought to be plac'd on a Candleſtick?* Why do they confide more in the blindneſs and ignorance of the unskilful multitude, than in the goodneſs of their cauſe? Do they think their arts are not diſcovered? Or that they walk *incognito*; as if they had a *Gyges*'s Ring to render them inviſible? No every one now ſees what is contained in the repoſitory of the Popes breaſt; and even this may be a ſufficient argument that they do not act ſincerely and truly. That cauſe ought to be deſervedly held as ſuſpitious, which flies all examination and tryal. For, as Chriſt informs us, *he that doth evil* ſeeketh darkneſs, and *hateth the light.* A mind not conſcious of evil comes of its own accord into ſight; that the works that proceed from God may appear. But they are by no means ſo blind, as not to ſee well enough, that if the *Scriptures* ſhould generally obtain, their Dominion would immediately be at an end; and as they ſay the Idols of the *Demons*, from whom came all thoſe Oracles among the Heathens, were ſuddenly ſtruck dumb at the appearance of Chriſt when he came upon earth: So now would all their artifices immediately come to nothing upon the manifeſtation of the Goſpel. For Antichriſt is not to be *deſtroyed* but by the *brightneſs of the coming of Chriſt.* *In opere Imperfect.*

2 Theſſ. 2. 8.

As for us, we have not truly any recourſe to the flames,

as is their manner, but to the *Scriptures*; not do we come against them with the Sword, but with the word of God. By it, as *Tertullian* speaks, *We cherish our faith, by it we confirm our hope, by it we support our confidence.* For we know
Romans 1. 16. that the *Gospel is the power of God unto Salvation*, and that in it is eternal life; Nor, as St. *Paul* admonishes,
Galatians 1. 8. *do we give ear to an Angel of God coming down from Heaven*, if it endeavour to draw us from any part of this doctrine. Nay, as the godly man *Justin Martyr* says of himself, *we should not know how to credit even God himself, should he teach us any other Gospel.* For, whereas these men reject the *Holy Scriptures*, and appeal to God himself speaking either in the Church, or in Councils, *i. e.* to the sence and judgment of those of their own party: we say, 'tis a way of finding out truth both very uncertain and exceeding dangerous, and in some measure fanatical, and never approv'd *by the holy Fathers.* St. *Chrysostom* indeed says, that *many oft boast of the Holy Ghost, but whilst they speak of their own, they falsly glory that they have the Spirit. For as Christ*, says he, *deny'd that he spake of himself, when he argu'd out of the Law, and out of the Prophets: so neither is any thing now to be believ'd, that, besides the Gospel, is obtruded upon us under the name of the Holy Ghost. For as Christ is the completion of the Law and the Prophets: so is the Spirit the completion of the Gospel.* So St. *Chrysostome.*

PART the Fifth.

BUT tho the *Sacred Scriptures* do not favour them, they may perhaps have the Antient Doctors, and Holy Fathers on their side. For of this they have always highly boasted, *viz.* that all antiquity, and the perpetual consent of all ages makes for them: but that all ours are new and modern inventions, never so much as heard of till within these few late years.

Certainly nothing can be a greater Calumny to the Religion of God, than to accuse it of Novelty. For as there is nothing in God himself, so neither in his worship ought there

there to be any thing that is new. Yet we know not by what means, it has always happen'd from the first original of things, that as oft as God has, as it were, lighted up, and reveal'd to men his truth, tho it be certainly the most ancient and eternal, yet has it been still reputed by wicked men, and Enemies thereto, modern and novel. Impious and bloody *Haman*, to expose the Jews to hatred, brought this accusation against them before King *Ahasuerus*; *Thou hast here*, says he, *O King a People using certain new Laws, and contumacious and disobedient to all the Kings Laws.* S. *Paul* also, when he began first to preach and promulge the Gospel at *Athens*, was said to be a *setter forth of strange Gods*, i. e. of a new Religion. And, *may we not*, say they, *know of thee, what is this new Doctrine?* And *Celsus*, when he wrote expressly against Christ, that he might upon the account of Novelty expose his Gospel to contempt, says, *Did this late thought now at length enter into the mind of God after so many ages elapsed?* *Eusebius* also attests, that the Christian Religion was from the beginning, out of reproach, call'd καινὸν καὶ ξένον, i. e. *New* and Strange. Of the same novelty and strangeness do they condemn all our Doctrines; but their own whatsoever they be they commend as stampt with the authority of all Antiquity. As the modern Magicians and Conjurers, who are in compact with the *Infernal Spirits*, pretend to have receiv'd their Books, and all their Rites and hidden Mysteries from St. *Athanasius*, *Cyprian*, *Moses*, *Abel*, *Adam*, and even from *Raphael* the Arch-angel, that their art might be esteem'd more sublime and divine, proceeding from such Patrons and Inventors: so they, that their Religion, which they brought forth among themselves, and that not long ago, might be the more easily and more effectually recommended to foolish, inconsiderate, unthinking, men, who observe not what is done among them, are wont to boast that it was deliver'd to them by St. *Austin*, *Hierome*, *Chrysostome*, *Ambrose*, the Apostles, and even Christ himself. For they very well know, that nothing is more popular, or more grateful to the ears of the common people, than those great Names. But what if it be found, that the things which they reprehend as *New*, are indeed the most Antient? And

Esther 3. 8.

Act. 17. 18, 19.

Eccl. Hist. l. c. 4.

again those, which they so magnify and extol upon the account of their Antiquity, after a just and diligent examination appear at length to be meer Novelties, and modern Inventions?

'Tis certain the Jewish Laws and Ceremonies, however they might be represented by *Haman* as late and *New*, yet could they not indeed appear really so to any judicious and considering man. For they were engraven on Tables of the greatest Antiquity. And Christ, tho many thought him to have departed from *Abraham*, and the Antient Fathers, and to have brought in a *new Religion* in his own Name, yet
Joh. 5. 46. answers truly, *If ye had believ'd Moses, ye would have believ'd me.* For my Doctrine is not of so late a date; for *Moses*, your most antient Author, to whom in all things you pay so great a deference, *wrote of me.* And St. *Paul* affirms, that the Gospel of Jesus Christ, tho it was by many esteem'd *New*, yet had the most Antient Testimony of the *Law and the Prophets.* But as for our Doctrine, which we might more rightly style the Catholick Doctrine of Christ, it is so far from being New, that God the *Antient of Days*, and Father of our Lord Jesus Christ, has recommended it to us in the Gospel, and in the writings of the Prophets, and Apostles, Monuments of the greatest Antiquity; and cannot now seem new to any, unless to whom the Authority of the Prophets, or the Gospel, or Christ himself can seem New. But their Religion, if it be indeed of so long standing and continuance, as they would have us believe; why do not they prove it, by Examples of the Primitive Church, by the Antient Fathers, and by the first Councils? Why does so antient and so honourable a Cause lye so long neglected without a Patron? They have had Fire and Sword always prepar'd: but there has been a profound silence concerning the Councils and Fathers of the Primitive times. Certainly it was very absurd to begin with those bloody and brutish arguments, if they knew of any more gentle and mild. But if they repose so much confidence in Antiquity, and all this be not only pretence; why did *John Clement* an Englishman, not many years ago, in the presence of many good and creditable men, tear out and cast into the fire, divers leaves of the

Antient

Antient Father, and *Greek* Bishop *Theodoret*, in which he perspicuously and fully declared, that the nature of the *Bread* is not abolish'd in the Eucharist, thinking there was no other Copy to be found in the world? Why does *Albertus Pighius* deny, that the Antient Father St. *Austin* was in the right concerning Original sin? Or in the case of Matrimony enter'd into after a Vow, which St. *Austin* asserts to be perfect Matrimony, and by no means to be annull'd, why does he say, he was in an error, spoke what was not true, and used false Logick? Why in a late Edition of the Antient Father *Origen* upon St. *Johns* Gospel, did they omit the whole Sixth Chapter, where it is probable or rather certain he had deliver'd many things relating to the Eucharist contrary to their notions of it: and chose rather to send an imperfect Book into the world, than the same intire, which might confute their Errors? Is this to trust to Antiquity, to tear, suppress, mangle, and burn the writings of the Antient Fathers? 'Twere worth the while to observe how well they agree with those Antient Fathers in the business of Religion, which they boast are on their side. The old Council of *Eliberis* decreed, that *nothing that is honour'd by the people, should be Painted in Churches.* The Antient Father *Epiphanius* says, *'tis an abominable wickedness to set up any Picture in a Christian Church, tho it were the Image of Christ himself.* But they have fill'd the Churches and every Corner with Images and Statues, as if without them it were impossible Religion should subsist.

Dist. 27. Quidam. Augustin. de bon. vid. cap. 10. Caus. 27. l. 4. Nupt. bon. In Controv.

Held in the year of Chr. 305. v. C. 3.

The Primitive Fathers, *Origen*, and S. *Chrysostom*, exhort the people to read the Sacred *Scriptures*, to buy the Books and that Wives and their Husbands, and Parents with their Children, should discourse and reason among themselves at home about Religious matters: but these men Condemn the *Scriptures* as *dead Elements*, and as much as in them lyes, restrain the people from looking into them. The antient Fathers S. *Cyprian*, *Epiphanius*, and S. *Hierom*, say, Tho a man had vow'd to live a single life, if afterwards he lives impurely, nor is able to restrain the heat of his lust: it were better for him to marry, and preserve his Chastity in lawful

Orig. on Lev. c. 16. Chrys. on Matt. hom. 2. and on Joh. hom. 31.

Cypr. Ep. 11. lib. 1. Epiph. contr. Apost. Hær. 61 Hierom. de Demetr.

ful wedlock; and such a Matrimony the Ancient Father S. *Austin*, judges to be firm and valid, and by no means to be dissolv'd: but they suffer not any man to marry, after he has bound himself by a vow, tho he burn, tho he commit Fornication, or tho he live the most abominable filthy and obscene life; and if he should chance to take a wife, they deny this to be Matrimony, and teach that 'tis a far better and more holy way of living to keep a Concubine. The Antient Father S. *Austin* complain'd of the multitude of empty Ceremonies, with which he saw, even in those times, the minds and consciences of men to be grievously oppress'd: but they, as if God regarded nothing else, have so exceedingly encreased such Ceremonies, that there is scarce any thing else left in their Churches and Sacred Offices. The Antient Father S. *Austin* denyes that 'tis lawful for a Lazy Monk to spend his time in Idleness, and upon pretext and shew of Sanctity to live upon other mens goods; and he that does so, the Antient Father *Apollonius* saies, Is as bad as a Theif: but these men have whole flocks and heards of such dronish Monks, who tho they neither do any thing for a livelyhood, nor so much as make any shew of holyness, are not only maintain'd, but live in luxury and excess upon other mens estates. An old *Roman* Council decreed, That no man should be present at those Sacred Offices that were perform'd by a Priest who was known to keep a Whore, but they both allow Concubines at a certain rate to their Priests, and compel by force men that are unwilling to be present at their *Sacriledges*. The Antient Apostolick Canons Command that Bishop, that will take upon him a Civil Magistracy together with his Ecclesiastical function, to be depos'd: but they undertake, and are resolved to undertake both; unless it may be said that they meddle not with that which does especially belong to them; and yet is there no man that commands them to be deposed. The old Council of *Gangra*, commands that none distinguish between a married Priest, and one unmarried, so as to think the latter the more holy: but they make such a distinction, that they imagine their whole Divine Service is prophaned, if perform'd by a pious and good man, that has a Wife. The

De Oper. Monach.

Can. 3.

Can. 8.

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old Emperour *Justinian* Commanded all things in the Sacred Ministry to be pronounced clearly, and with a loud, distinct, and audible voice, that the people might be *edifyed*, and receive fruit thereby: but they, to the end the people might not understand, not only mutter over their Service in a low and obscure voice, but also in a barbarous and unknown tongue. The old Council of *Carthage* prohibits any thing to be read in *Religious Assemblies* besides the *Canonical Scriptures*: but they read those things in their Churches which themselves are well assur'd are mere lyes, and insignificant fables. But if any should think these things weak and of small moment, because decreed by the Emperours and some lesser Bishops, and not by full Councils; and is more taken with the name and authority of the *Pope*: Pope *Julius* expressly prohibits the Priest, when he celebrates the Communion, to dip *the Bread in the Cup*; they contrary to the decree of Pope *Julius* divide the Bread and dip it. Pope *Clement* denies that 'tis lawful for a Bishop to wield both the Swords; and saies, if he desire to have both, *he decieves himself and those that hear him*. Now the Pope laies claim to both, and uses both; wherefore it is the less to be wondred, if that has follow'd which *Clement* foretold, *that he has deceived both himself and those that heard him*. Pope *Leo* affirms That 'tis lawful to say only One *Mass* in one Church on the same day: They say daily in the same Church, sometimes Ten, sometimes Twenty, sometimes Thirty, sometimes more *Masses*; so that the miserable Spectatour scarce knows which way chiefly to turn himself. Pope *Gelasius* asserts, That, if a man divides the Eucharist, and receiving one part abstains from the other, he does wickedly and is guilty of Sacriledge: but they contrary to the word of God, and contrary to Pope *Gelasius*, command that only one part of the Eucharist be given the people; and by so doing bring upon their Priests the guilt of Sacriledge.

Ia Novel. Constit. 123.

Carth. 3. c. 47.

Ce Consec. dist. 2. Cum enim nemo.

But if they say all these things are now grown obsolete, and antiquated by a contrary practise, and have no respect to the present times; yet that all might understand what confidence is to be reposed in these men, and what we might promise our selves from *Councils* called by them, let us see

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in a few words, how diligently they obſerve thoſe things which themſelves, in a Council, according to them, lawfully called, not many years ſince, and ſtill freſh in every ones memory, decreed to be holily and religiouſly obſerv'd. In the Council of *Trent*, ſcarce fourteen years ago, it was determined by the common ſuffrages of all the Orders, That *no man ſhould have two Benefices at the ſame time.* Where is now this Decree? Is it ſo ſoon become obſolete and antiquated? For they frequently confer not only two Benefices, but alſo divers Monaſteries, and Epiſcopacies, ſometimes two, ſometimes three, ſometimes four, on the ſame perſon; and he not only unlearned, but very frequently a Soldier. In the ſame Council it was Decreed, That all Biſhops ſhould teach the Goſpel: Yet they neither teach nor ever get into the Pulpit, nor ſo much as think it appertains to their Office. Where are then their pretenſions to Antiquity? Why do they glory ſo much in the Names of the Primitive Fathers, and both Modern and Antient Councils? Why would they ſeem to lean upon, and be ſupported by their Authority, whom as oft as they think fit, and according to their pleaſure they deſpiſe?

De Major. & Obed. unam ſanctam In Extrav. Bonif. 8. Durand. Concil. Later. ſub Jul. 2. Diſt. 9. De Major. & Oded. ſoli. In Extr. Joh. 22. C. Cum inter. In Gloſſ. fin. Edit. Pariſ. 1503.

But my mind leads me to argue theſe things with the Pope himſelf, and urge them home upon him to his very face. Tell us therefore, Holy Father, ſince you talk ſo much of Antiquity, and boaſt that all men are ſubject to you only; which of all the Fathers ever gave you the Title of *Chief-Prieſt*, or *Univerſal Biſhop*, or *Head of the Church*? Who ever ſaid that both Swords were given to you? Who ever ſaid that you had authority and right to call Councils? Who ſaid the whole Univerſe was your *Dioceſs*? Who ſaid that all Biſhops receive of your plenitude? Who affirmed, that all power was given to you in heaven and in earth? Who maintained that you could not be Judged either by Kings, or by the whole Clergy, or all the people together? Who ſaid that Kings and Emperours, according to the Command and pleaſure of Chriſt, receive their power from you? Who invented that exquiſite and Mathematical Computation by which 'twas found that you are ſeventy ſeven times greater than the greateſt of Kings? Who ever attributed ſo you a more

more ample power than to the reſt of the Patriarch? Who ever called you Lord God, or ſaid, you were not meer man, but ſomething made up and compounded of God and man? Who made you the ſole fountain of all right? Who ſaid your Empire extended over *Purgatory*? Who ſaid that you could at your pleaſure command the Angels of God? Who ever ſaid, you are King of Kings, and Lord of Lords? And we might urge you farther after the ſame manner. Of the whole number of antient Fathers and Biſhops, what one of them ever taught to ſay *private Maſs*, the people in the mean while being only Spectators; or to lift up the Euchariſt above ones head, in which at preſent conſiſts the All of your Religion; or to mangle the Sacraments of Chriſt, and contrary to his Inſtitution and expreſs words to deprive the people of one part? And ſo conclude at laſt, what one of all the Fathers taught you to diſpenſe at pleaſure the blood of Chriſt, and the merits of the holy Martyrs; and to ſell your *Indulgences*, and all the Regions of *Purgatory*, like Merchandiſes in a Faire? *Anton. de Rotellis.*

They have formerly oft boaſted of a certain hidden learning, and the multiplicity and variety of their reading and ſtudies. Let them now therefore produce ſomething if they can; whereby it may appear they have read and do know what is to be ſaid in their defence.

Nothing has been more frequently nor more loudly proclaim'd by them in all publick places, than that every part of their Religion is venerable for its antiquity; and approv'd, not only by the multitude, but alſo the conſent and continu'd obſervance of all Nations and Times. Let them now therefore prove their Antiquity. Let them make it appear thoſe things, they ſo exceedingly magnify, have indeed been propagated ſo far. Let them ſhow that all Chriſtian Nations have unanimouſly embrac'd their way of Religion. But on the contrary, they forſake and fly from their own decrees; and have in a ſhort time aboliſh'd, what but a very few years ago they eſtabliſh'd for all Eternity. What truſt therefore can we repoſe in them as to the Fathers, the Antient Councils, and the word of God?

They have not, O good God! they have not thoſe things

wherein they have so much glory'd. Antiquity, Universality, consent of all times and places, they cannot shew. And that themselves, tho they are willing to dissemble it, are conscious of, and sometimes clearly enough confess. Therefore 'tis they affirm, that the Sanctions and Decrees of the Antient Fathers and Councils are of that nature, as sometimes to admit of a change; and that different Constitutions agree to different States of the Church. And so shelter themselves under the name of the Church, and impose upon miserable men with meer daub and outside. And 'tis much to be wonder'd, that men should be, either so blind as not to see, or, if they do see, so patient, as to tolerate with so much ease, and so equal a mind, so great Impositions.

But since they have abrogated those former decrees, as old and obsolete: certainly they have substituted others in their places more profitable and more convenient. For they stick not to say, that *if Christ himself, or the Apostles, should return again to live upon the earth, they could not govern the Church of God with more advantage to it, or with greater Sanctity, than 'tis now govern'd by them.* They have indeed substituted others: but as the Prophet *Jeremiah* speaks, *Chaff for Wheat*; and those things, which, as *Isaiah* says, *the Lord did not require of them.* They have stopt the current of living water, and have *hew'd* for the people of God *broken* polluted *Cisterns*, full of mud and filth, which neither do, nor can *contain, pure water.* They have taken from the people the *Holy Communion*, the *Word of God* from which all consolation was to be deriv'd, the *true Worship of God*, the *right use of the Sacraments and Prayers*; and given us in their stead out of their own Stock, *Salts, Waters, Oyl, Spittle, Branches, Bulls, Jubilees, Indulgences, Crucifixes, Incensings*, and an infinite number of *Ceremonies*; and (in the words of *Plautus*) *Indos indifcabiles*, most ridiculous mockeries. In such things as these is plac'd the Summe of their Religion; with these things have they taught us to appease the divine wrath, with these to drive away Devils, and with these to confirm and settle the Consciences of men. For these are the embellishments, and sweet savours

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of the Christian Religion, These doth God accept and behold with pleasure, these ought we to honour and esteem, to the utter abolition of the institutions of Christ and his Apostles. And, as of old that impious King *Jeroboam*, when he had destroy'd the true worship of God, and drawn away the people to the Golden Calves, least they should afterwards change their minds, and revolting from him return again to *Jerusalem* to the *Temple* of God, with a long harangue exhorted them to constancy and perseverance, saying, *these are thy Gods O Israel, after this manner does your God command he should be worshipt by you, for it would be too great, and too afflicting a burden to you to take so great a journey, and to go up yearly to* Hierusalem, *there to serve and worship God.* The same has been in all respects their practice; when for the sake of their own Traditions they had *made the law of God of no effect*: least the people should again open their eyes, least they should again fall off from them, and seek elsewhere some more certain grounds for their Salvation; O how oft have they cry'd aloud, *This is that worship which is well pleasing to God, which he requires of you, and by which he is willing to be reconcil'd! In these observances is contain'd the consent of the Church, by these are all sins expiated and the consciences of men quieted and appeas'd, He that departs from these has depriv'd himself of all hope of eternal Salvation. But it would be too grievous and burdensome for people still to have recourse to Christ, to the Apostles, and to the Primitive Fathers, and to attend their pleasure, and obey their dictates in all cases! This, this is the means to wean Gods people from the weak Elements of the world, from the leaven of Scribes and Pharisees, and from humane Traditions.* The commands of Christ and his Apostles ought, no doubt, to be remov'd, that these might succeed in their stead. O just and reasonable cause that the antient and for many ages approv'd doctrine should be antiquated, and a new form of Religion introduc'd into the Church of God! But whatever it is, they still cry out that *nothing ought to be chang'd, that the minds of men are satisfy'd with these things, that the Roman Church has decreed them, and that that Church cannot err.* For *Sylvester Prierias* says, the Church of *Rome*

is the *Rule and Standard of Truth, from which the* holy Scriptures *themſelves receive their credit and authority. The Doctrine*, ſays he, *of the Church of* Rome *is the infallible Rule of Faith, from which the holy Scripture receives its force and obligation.* And again, *Indulgences were not made known to us by the authority of the Scripture, but, which is greater, by the authority of the Church, and Biſhops of Rome. Pighius* alſo has the confidence to ſay, that *the cleareſt Scripture is not to be believ'd without the command of the Church of Rome.* Juſt as if a man, that knows not how to ſpeak good and pure Latin, but can make a ſhift to ſpeak readily and fluently a ſort of barbarous and law-ſtyle in that language, ſhould endeavour to perſwade all men to ſpeak in the old Phraſe of *Mammetrectus* and *Catholicon*, or what they ſtill uſe in Courts; becauſe ſo it would be well enough underſtood what they meant, and the minds of men ſhould be ſatisfied; whereas it would be ridiculous to diſturb the world with a new method of ſpeaking, and to recal that antient purity and eloquence in Orations, made uſe of by *Cicero* and *Caſar*.

Pliny. So much do they owe to the ignorance and darkneſs of former times. Many things, ſays one, are oft eſteemed and valued, only becauſe they were dedicated to the Temples of the Idols: ſo do we ſee many approv'd by them at this day, and highly magnified, not becauſe they are of ſo great moment; but only becauſe they are cuſtomary, and in a manner devoted to the Church of God.

But our Church, ſay they, cannot err.* This they ſeem to aſſirm in the ſame ſenſe as the *Lacedæmonians* of old us'd to boaſt that in their Common-wealth was not one Adulterer to be found, when indeed, uſing uncertain Marriages, and having their Wives in common, they were rather all Adulterers; Or as the modern *Canoniſts*, for their own advantage, uſually aſſirm of the Pope, that being Lord of all Benefices, tho he ſell at a certain rate Biſhopricks, Monaſteries, or Eccleſiaſtical Preferments, nor part with any thing *Gratis*, yet becauſe they are all his property, he cannot, tho he deſir'd it, be guilty of *Simony*. But how firm this, or how agreeably to reaſon it is ſpoken, we cannot yet underſtand; unleſs

Summa Angelica in diction. Pap.

Theodoric. de Schiſm.

unleſs perhaps they have dealt with *Truth*, as the old *Romans* did with Victory, after they had once got her into their cuſtody, clipt or pluck't off her wings, that ſhe might never fly again from them. But what if the Prophet *Jeremiah* ſhould ſay to them, as we ſaid before that *Theſe are lying words?* What if the ſame Prophet ſhould tell them again, that, *thoſe that ought to have been keepers of it*, have indeed ſpoiled and deſtroyed the *Vineyard of the Lord?* What if Chriſt ſhould tell them, that thoſe who ought eſpecially to have the care of the Temple, had made the Temple of God a *Den of Thieves*. But if truly the Church of *Rome* cannot err, their good fortune is much greater than their prudence or diſcretion. For ſuch is their life, learning and Diligence, that for them the Church might not only err, but alſo be utterly deſtroy'd and periſh. But if truly that Church may err, which has departed from the word of God, from the commands of Chriſt, from the inſtitutions of the Apoſtles, from the examples of the Primitive Church, from the Sanctions of the Antient Fathers and Councils, and laſtly from its own Decrees; and which refuſes to be reſtrain'd by any Laws, whither antient or modern, whither of its own, or others making, whither humane or divine: 'tis moſt certain that the Church of *Rome* is not only obnoxious to error, but alſo has moſt wickedly and moſt abominably err'd.

But, they will ſay, *You were formerly of us, but now are become Apoſtates and have revolted from us.* We have indeed departed from them, and for that very thing do we both return our moſt hearty thanks to Allmighty God, and exceedingly congratulate our own felicity. But from the primitive Church, from the Apoſtles, from Chriſt, we have not departed. We were educated among them in darkneſs and without the knowledg of God, as *Moſes* in the Learning and boſome of the Egyptians, *We were of you, I confeſs*, ſaies Tertullian, *nor is it any wonder we were ſo; for men are made, not born Chriſtians.* But why did they deſcend from their ſeven Hills, where *Rome* was antiently ſituate, that they might live rather upon the plain, in the field of *Mars*? They will ſay perhaps, thoſe Conduits and Channels of water, which

are requiſite to a commodious habitation, now fail and are dry'd up in thoſe Mountains. Let them then grant us the ſame liberty of ſeeking the *waters of eternal life*, which they have aſſum'd to themſelves in procuring common water. The water was dry'd up among them. *The Elders*, as the Prophet *Jeremiah* ſaies, *ſent the little ones to the waters: but they, when they could find none, miſerable and almoſt dead with thirſt, brought back their veſſels empty. The Needy and the Poor*, ſaies Iſaiah, *ſought waters, but no where found any. Their tongue was even dryed up for thirſt.* They have demoliſhed the Conduits and Aquaducts, they have obſtructed all the veins and ſprings, and fill'd the Fountain of Living Water with Clay and Dirt; and as of old *Caligula* brought a publick dearth and famine upon the people by ſhutting up all the ſtore-houſes, and granaries: So have they a moſt deplorable thirſt, by ſtopping all the Fountains of the word of God. They have brought upon men a *Famine and Thirſt*, as the Prophet *Amos* ſpeaks, *not a famine of bread, nor a thirſt of water: but of hearing the word of God.* Miſerable men wander'd up and down ſeeking ſome ſpark of the Divine Light, whereby to enliven and exhilarate their Conſciences, but it was totally extinct, there was nothing to be found. this was the condition, this the miſerable form of the Church of God. Men liv'd in it in a deplorable ſtate, without the Goſpel, without the light, without all manner of Conſolation.

Amos 8. 11.

Wherefore tho our departure be grievous and afflicting to them, they ought to reflect and conſider with themſelves, how juſt cauſe we had to depart. For if they will affirm, that it is not lawful upon any account to relinquiſh that ſociety, in which we had our Education: they will with the ſame labour in our perſons condemn the Prophets, the Apoſtles, and even Chriſt himſelf. For why do they not at the ſame time complain, that *Lot* forſook *Sodom*, *Abraham Chaldea*, the *Hebrews Egypt*, *Chriſt* the *Jews*, and S. *Paul* the *Phariſees*? Unleſs it be allow'd there may be ſome juſt cauſe for a departure and ſeparation: we cannot underſtand, why they alſo may not in the ſame manner be accus'd of faction and ſedition.

But if we muſt be condemn'd for Hereticks, becauſe we refuſe obedience to their commands: what, or who, or what kind

kind of men ought they to be reputed, who contemn the injunctions of Christ and his Apostles? If we are Schismaticks for departing from them: by what Name at length are they to be call'd, who have revolted from the *Greeks*, from whom they at first received the Faith; from the Primitive Church, from Christ himself, and from the Apostles, with the same unnaturalness as Children from their Parents? For the *Greeks* truly, which at this day profess the name of Christ, and the Christian Religion, tho they have corrupted many things: yet do they retain a great part of what they receiv'd from the Apostles. Therefore have they no *Private Masses*, nor *maugled Sacraments*, nor *Purgatories*, nor *Indulgences*. And have such esteem for the Pontificial Titles, and magnificent Names and Compellations, that, whosoever assumes them to himself, and desires to be styled *Universal Bishop*, or *Head of the whole Church*: they look upon him as proud, and injurious to the whole Order of Bishops his brethren, and Heretical.

Wherefore since it is manifest, nor can by any means be deny'd, that they have receded and gone off from those of whom they received the Gospel, the Faith, their Religion, and their Church: what reason can they assign of their unwillingness to be brought back to those fountains? Why, as if all the Apostles and Fathers had known nothing, do they so much dread the Pattern of their times? Do they indeed see farther, or have they a greater care and tenderness of the Church of God, than they that deliver'd those things? For we truly have relinquisht that Church, in which neither the word of God was sincerely preach'd, nor the Sacraments administer'd, nor the name of God invok'd, as it ought; which themselves confess to be culpable in many particulars; in which there remain'd nothing that could influence the stay of a Prudent man, or one that had the concern, he ought, for his Salvation. Lastly, we have left that Church, which is not now, as formerly it was; and so left it, as *Daniel did the Lions Den*, or the *Three Children the fiery Furnace*; and in truth, we cannot so much be said to have departed, as to have been driven out, and ejected by them with *Anathema's* and *Curses*.

But

But we are come to that Church, in which themſelves, if they will ſpeak ſincerely and cordially, cannot deny, but all things are adminiſter'd with all reverence and purity; and as much as is poſſible according to the method and example of the Primitive times. For let them compare our Churches with their own, and they will quickly find as they had moſt impiouſly departed from the Apoſtles, ſo we moſt juſtly from them. For we according to the inſtitution and practice of Chriſt, the Apoſtles and holy Fathers diſtribute the entire Euchariſt to the people. They, contrary to all the Fathers, contrary to the Apoſtles, contrary to Chriſt himſelf, with the greateſt Sacriledge, if they will believe *Gelaſius*, divide the Sacraments, and defraud the people of one part.

We have brought back the *Lords Supper* to the Inſtitution of Chriſt, and made it in as great a degree and to as many as was poſſible common; that it might be in reality, what it is uſually call'd a *Communion*. They, contrary to the Precept of Chriſt, have chang'd every thing, and of a *Holy Communion* made a *Private Maſs*; ſo that we entertain the people with a *Supper*, they with an empty *Shew*.

We, together with the moſt Antient Fathers, affirm, that the body of Chriſt cannot be eaten but by pious and faithful men, and ſuch as are endu'd with the Spirit of Chriſt: they aſſert, that the very body of Chriſt may indeed, and in their own language, *really* and *ſubſtantially* be eaten, not only by impious men and Infidels, but alſo, which is an horrible and portentous wickedneſs to averr, by Mice and Dogs.

1 Cor. 14. 16. We ſo pray in our Churches, that, as St. *Paul* admoniſhes, the people may know for what we pray, and to our common Petitions anſwer, *Amen*: they, as a ſounding Braſs, utter forreign and unknown languages in their Churches without underſtanding, without ſenſe, and without Devotion; and contrive it on purpoſe, that the people might not underſtand.

And, not to inſiſt on all the differences betwixt us, which are almoſt infinite, we tranſlate the *Holy Scriptures* into all languages: they ſcarce permit them to be extant in any.

We invite the people to read and hear the word of God: they

they drive them from it. We desire our cause may be known and try'd by all men: they fly all judgement and examination. We repose our trust on knowledge: they on Ignorance. We confide in the light: they in darkness and obscurity. We reverence, as we ought, the words of the Prophets and Apostles: they burn them. Lastly we, in Gods cause, are willing to stand to the judgement of God: they refuse all judgement but their own. Wherefore would they but weigh and consider all these things with a peaceable and quiet mind, and rightly dispos'd to hear and learn: they would not only approve of our proceedings; who, having bid adieu to all erroneous doctrines, have followed Christ and his Apostles; but would also themselves revolt from themselves; and voluntarily come over to our side.

PART the Sixth.

BUT they will say, without a sacred *Oecumenical Council* it was utterly unlawful to attempt a Reformation; for in that consists the whole power of the Church; there did Christ promise to be always present. But they have violated the commands of God, and the decrees of the Apostles; and, as we have already said, they have abrogated and disannull'd in a manner all the Constitutions and Ordinances of the Primitive Church, without expecting the determination of a *Holy Council*.

But since they say, that 'tis unlawful to innovate any thing without a *Council*: let them tell us, who prescrib'd us those Laws? Whence had they this solemn Edict?

Certainly that King did very foolishly, who, being ascertain'd by the Oracle of the will and pleasure of the supreme God *Jupiter*, afterwards referr'd the whole matter to *Apollo*; that he might know, whether the Father and Son were of the same mind. But we had been guilty of much greater folly, if, when we heard God himself manifestly speaking to us in the *Holy Scriptures*, and understood his mind and will, as if this had been nothing, we should have Agesilaus.

brought the whole affair before a *Council*; which would have been nothing else, but to have enquired whether the same things were acceptable to men, which were so to God; or whether men would vouchsafe to ratify by their authority the precepts of God. For what, I pray? Will not Truth be Truth, or God be God unless a *Council* wills and commands them so to be? If Christ had observ'd that Rule from the beginning, if he had refus'd to teach, or say, any thing without the consent of the Bishops, and referred his whole Doctrine to *Annas* and *Caiaphas*: where had now been the Christian Faith? Or who had ever heard the Gospel? St. *Peter* (whom the Pope is wont to extol more, and more frequently, than Jesus Christ) opposed with confidence and boldness a *Holy Council*, declaring it better to *obey God than man*. And St. *Paul*, when once he had imbib'd the Gospel in his heart, which he *received not from men, neither by men*, but by the sole will of God; *conferred not with flesh and blood*, nor referred the matter to his kindred and brethren: but *went* immediately *into Arabia*, that by the power of God he might publish the divine Mysteries.

Acts 4. 19.

Galat. 1. 12. 16, 17.

Yet do we not despise the Councils, nor contemn the Assemblies and Conferences of Bishops and Learned men. Nor indeed did we do what we did without the advice of Bishops, or without a *Council*. The matter was transacted in a full *Parliament* and a numerous *Synod*, with long deliberation. But what we are to expect or hope for from that *Council*, which is now summon'd by Pope *Pius*, in which men, not call'd, not heard, not seen, are with so much facility condemn'd, is no difficult conjecture.

Nazianzen ad Procop.

Nazianzen long ago, seeing in his time men, in such Assemblies, so blind and obstinate, so apt to be led aside by passions, and so eager in the pursuit of victory, rather than truth: expressly declar'd, he never saw a happy Issue of any *Council*. What would he now say, were he alive and understood the intrigues and contrivances of these men? For then, tho there was a great deal of faction and favour of parties: yet Causes were heard, and notorious Errors condemn'd by the common suffrages of all sides. But they neither permit any controversy to be freely canvas'd, nor any errors of what magnitude soever, corrected and chang'd. For

For nothing is more common, than for them with impudence to boast, that *their Church cannot err*; that *there is nothing amiss therein, nothing to be yielded to us.* Or, if there were, 'tis the business of the *Bishops* and *Abbats* only to judge and condemn them; they are the Moderators in these causes; they the Church of God. *Aristotle* affirms, that a *Society of Bastards* cannot constitute a City; whether the Church of God can consist of such men as these, belongs to them to consider. Certainly they are neither Legitimate Abbats, nor Genuine Bishops.

But let them be the Church; Let them be heard in *Councils*; let them only be allow'd to give votes therein. Yet in Antient times, when the Church of God, if compar'd with their Church, was well govern'd, St. *Cyprian* informs us, that both the Priests and Deacons, and also some part of the Laity, were call'd to the hearing and cognizance of Ecclesiastical Causes.

But, what if those Abbats and Bishops were ignorant, unlearned men? What, if they understood not so much as what is the nature of Religion, or what opinion to embrace of God? What if the Law depart from the Priest and Councel from the Elders? What if, as the Prophet *Micah* says, *it be night unto them, that they have not a Vision*; *and dark unto them that they cannot Divine?* What if, according to *Isaiah*, *all the Watchmen of the City are become blind?* What if the *Salt has lost its* vertue and *savour?* And, as Christ our Saviour speaks, *be good for nothing*; fit for no use; no, *not to be cast upon the dunghil?*

Mic. 3. 6. 3.
Isai. 56. 10.
Matth. 5. 13.
Luke 14. 35.

But they refer all things to the Pope, who cannot err. But in the first place that is very ridiculous, that the *Holy Ghost* should fly from a *Sacred Council* to *Rome* in a Chariot; that in dubious cases, where it is at a stand, and cannot well extricate it self, it might consult and advice with another, I know not what, Spirit of greater learning and knowledge. For, if it be so, to what purpose are so many Bishops at this time convok'd, and forc'd to take such tedious and expensive journeys to *Trent*? It had been the much more adviseable and better course, at least, the much more compendious and commodious way, rather to have referr'd all things to the Pope

at first; and immediately to have consulted the Oracle of his sacred Breast. Again it is apparently unjust, that our cause should devolve from so many *Bishops* and *Abbats* to the final decision of one man; and such an one especially, as is accus'd by us of most hainous crimes, nor has as yet vindicated himself; but has already without any tryal or process condemn'd us, before we are summon'd to Judgement. Are these things feign'd by us? Or is not this indeed the method of the Modern *Councils*? Are not all things devolv'd from the *Sacred Council* to the Pope alone, that, as if so many suffrages, so many Subscriptions signify'd just nothing, he alone may add, change, substract, abrogate, approve, remit, enlarge, restrain, and limit, what he pleases? Whose words then are those? Why did the Bishops and Abbats so lately in the *Council* of *Trent* conclude all their decrees with this, *Saving always in all things the Authority of the Apostolick Sea*? Or why does Pope *Paschal* write so insolently of himself? *As if,* says he, *any Councils could prescribe Laws to the Roman Church: when they are call'd, and confirm'd by the authority of that Church; and the Prerogative of the Pope of Rome is expressly excepted in all their Canons?* If such things as these must stand good, why are any *Councils* call'd? But if they ought to be declar'd null and void, why are they permitted to remain in their Books as things of force and validity?

De Elect. & Elect. potest. Ca. significasti.

But let the Pope be above all *Councils*; *i. e.* let the part be greater than the whole; suppose him to have more power, and more wisdom, than all his followers; and, even in spite of St. *Hierom*, let the Authority of one City be greater than that of the whole world. But what if he never understood any thing of these affairs? What if he never read the *Holy Scriptures*, nor the Antient Fathers, nor his own *Councils*? What, if, as of old Pope *Liberius*, he should revolt to the *Arrians*; or as not many years ago Pope *John*, he should entertain impious and detestable opinions of a future life, and the immortality of the Soul; or as Pope *Zosimus* did of old the *Nicene*, so he now, to enlarge his own power, should corrupt other *Councils*; and should affirm that those things were debated and decree'd by the holy Fathers, which indeed never so much as enter'd into their thoughts; and as *Camotensis* says

Ad Evagr.

Sozom. Eccl. Hist. l. 6. 15.

ſays the Popes have frequently done, ſhould offer violence to the Scriptures, that he might aſſume to himſelf the fulneſs of power? What if he renounce the Chriſtian faith, and become Apoſtate, as *Lyra* affirms many Popes have been? Will the Holy Ghoſt notwithſtanding immediately knock at his Breaſt, and even againſt his will, and in ſpite of himſelf enlighten him, that he may not err? Or ſhall he be the Fountain of all right? And all the Treaſures of wiſdom and underſtanding be found in him, as in the proper Store-houſe? Or, if ſuch qualifications be not to be met with in him, can he nevertheleſs rightly and commodiouſly judge of affairs of that importance? Or tho he cannot judge does he require that all things ſhould be referred to him? What if the Popes Advocates, the Abbats and Biſhops, do not diſſemble the matter, but openly ſhew themſelves to be Enemies of the Goſpel, and what if they ſee, what they will not ſee, and wreſt the Scriptures, and ſeeingly and knowingly deprave and adulterate the word of God? And what are perſpicuouſly and peculiarly ſpoken of Chriſt, nor can agree to any other man, impiouſly and prophanely apply to the Pope? What if they affirm the *Pope to be all things, and above all things*, or *that he has power to do all things that Chriſt can do; That the Pope and Chriſt have one Tribunal, and one Conſiſtory? Or that he is the Light that came into the World* (which Chriſt ſpake of himſelf alone) *and that he that doth Evil, hates and flyes from that Light*; or that all other Biſhops receive *of his Fulneſs*? Laſtly, what if without diſſimulation they clearly, perſpicuouſly, and openly decree contrary to the expreſs word of God? Muſt every thing they ſay immediately commence Goſpel? Will this be the *Army of God? Will Chriſt be in the midſt of them?* Will the Holy-Ghoſt *flow from their lips*? Or can they then truly ſay, *It ſeems good to the Holy-Ghoſt, and to us*? Indeed *Petrus a Soto* and his *Voucher Hoſius* doubt not to affirm that that very *Council*, in which *Jeſus Chriſt was condemned to dy, was endued with the Spirit of Prophecy*, the *Holy Spirit*, the *Spirit of Truth*; *nor was it falſly or vainly ſpoken of thoſe Biſhops, we have a Law, and by our Law he ought to dy*; that *therein they judg'd* (for ſo *Hoſius* writes) *true Judgment*, and

Hoſt. Ca. Quanto. Abbat Panor. de Elect. Ca. Venerabili, Cornel. Epiſ. in Conc. Trident. Joh. 8. 12. Durand.

Hoſ. Contr. Brent. l. 2.

Joh. 19. 7.

and *that the Decree and Sentence was in all respects just, by which they pronounced Christ worthy of Death.* Tis strange they cannot apologize for themselves, or defend their own Cause, without at the same time becoming Patrons and Advocates for *Annas* and *Caiphas*. For what Council will those men ever declare to be vitious and etroneous, who affirm that very Council in which the Son of God was Condemned to a most ignominious Death upon the Cross, to be legitimate and just? But indeed such have been in a manner all their Councils, that they were plainly necessitated to say what they did of that held by *Annas* and *Caiphas*. But are such men as these then like to reform the Church, who are themselves both the Judges and the Criminals? Will they lower their Ambition, and abate their Pride? Will they depose or thrust out themselves? Will they against themselves decree, that no Bishops be unlearn'd, none *Slow-bellies*, none heap up one preferment upon another, none deport themselves as Princes, none wage War? Will the Popes beloved Sons the Abbats declare, that that Monk, that gets not his living by his own labour is a Thief? Or that it is unlawful for him to converse in the City, to live in a Croud, or of another mans Goods? That he ought to lye upon the ground, to live upon herbs and pulse, study Learning, dispute, pray, labour, and prepare himself for the service of the Church? As well may we expect that the *Scribes* and *Pharisees* should rebuild and reform the *Temple* of God, and instead of a *Den of Thieves* restore us again *a house of Prayer*.

Some of them there were, that discover'd divers Errors in the Church; Pope *Adrian*, *Æneas Sylvius*, Cardinal *Poole*, *Pighius* and others, as we have formerly intimated. After which was held a Council at *Trent* the same place where it is now called. Many Bishops, Abbats and others, whose business it was, met. They were alone, there was no man to disturb or interrupt them in any thing they should undertake. For they had wholly excluded all our party from any conference with them. They sate there with great expectation of the whole world six years. In the first six months, as if that had been so urgent and pressing an affair, they

they made many pious indeed, but at that time not so necessary, decrees, concerning the *Holy Trinity*, the *Father*, the *Son*, and the *Holy Ghost*. But in the mean while of so many plain acknowledged and palpable errors, what one did they correct? From what kind of Idolatry did they restrain the People? What Superstition did they abolish? What part of their Pomp and Tyranny did they abate? As if indeed the world was not now very well satisfy'd that this is a Conspiracy not a Council; and that those Bishops whom the Pope has now called together, are all sworn and plainly devoted to his service; nor will ever attempt or perform any thing, but what they know is grateful to him, conducing to the Augmentation of his power, and agreeable to his will; and that it is usual with them to number, rather than weigh, voices, and that the better part is frequently born down and over-power'd by the greater. Therefore we know, many Religious men, and Catholick Bishops, when such Councils have been called, and there appeared a manifest abetting of Faction and open favouring of parties, have remained at home; knowing they should but lose their labour, the minds of their adversaries being altogether inflexible, and obstinate, and nothing possible to be effected. *Athanasius*, when he was summoned by the Emperor to the Councel of *Cæsarea*, knowing he should there be exposed to the inveterate hatred of his Adversaries, refused to go. The same afterwards coming to the Council of *Syrmium* and from the ungovernable heats and hatred of his enemies presaging in his mind the event of things, without delay left the place. *John Chrysostom*, tho by four letters from the Emperor *Arcadius* called to a *Council* of *Arrians*, continued at home. When *Maximus* Bishop of *Jerusalem* sate in the *Council* of *Palestine*, the old Father *Paphnutius*, taking hold of him, led him out of the Council, saying, *'Tis not lawful for us to Consult of matters of the Importance with men of impious lives.* The Western Bishops refused to come to that Council of *Syrmium* from which *Athanasius* withdrew. *Cyril* appealed by letters from a *Council* of those that were called *Patropassians*. *Paulinus* Bishop of *Triers*, and divers others, seeing the Intrigues and Power of *Auxentius* refused

Theod. Eccl. l. 1. *c.* 28.

Trip. Hist. l. 10. *c.* 13.

Ib. l. 5. *c.* 15.

to

to be present at the *Council* of *Milan*. For they knew it was in vain to go thither, where not reason but faction prevailed; and where Causes were decided not with judgment, but favour and partiality.

And all they, tho they were indeed to encounter obstinate and inveterate Adversaries: yet, had they come, might at least have been freely heard in the *Council*.

But now since none of us are permitted to sit, or indeed be seen, much less fairly heard, in their *Congregations*: since the *Popes Legates*, the *Patriarchs*, *Arch-Bishops*, *Bishops*, and *Abbats*, All sworn and devoted Brethren, all guilty of the same crimes, all bound by the same Oath, sit alone, and arrogate to themselves the only right of giving votes: and in fine as if they had done nothing themselves, submit all their determinations to the sole will and pleasure of the Pope, *viz.* that he might be his own Judge, and pass Sentence upon himself, who rather ought to plead his cause as a Criminal: since that antient and Christian Liberty which ought especially to be found in Christian *Councils*, is wholly taken from the *Council*: prudent and pious men ought not now to think it strange, if we at this day do, what in a like cause they know to have been formerly done by so many Fathers and Catholick Bishops; that, because we cannot be heard in the *Council*, but both the Ambassadors of Princes are affronted and derided, and we all as if the matter were already determined and resolved upon, are condemned before tryal: we rather chuse to remain at home, permitting the intire cause to God, than travel thither, where we are neither allowed any place, nor have any hopes of bringing matters to a happy Issue.

But we could with patient sedate and composed minds easily tolerate the affronts and injuries thus put upon us. But why are Christian Kings and Princes of great Piety excluded their Assemblies? Why do they dismiss them with so much incivility and contumely, that as if they were not either Christians, or not able to judge, they allow them not to know the cause of the Christian *Religion*, not to understand the State of their own Churches? Or why do they immediately cry out against them, as if they over-turned all

things

things, incroached upon other mens offices, and did what they could neither with modesty nor honesty undertake; if they in the least interpose their Authority, or do what they may, what they are commanded, what they ought; and what we know both *David* and *Solomon*, and all good Princes have done; *viz.* if they, the Pope and his followers in the mean while either sleeping or nefariously opposing and resisting them, go about to coerce and restrain the licentiousness of the Priests, or compel them to the performance of their duty, or confine them within the bounds thereof; if they take upon them to abolish Idols, lessen Superstition, and restore the Worship of the true God? What Scripture ever debarr'd a Christian Prince from the Cognizance of Causes of this nature? Who besides themselves alone ever established such Sanctions?

But they will urge, civil Princes are only acquainted with the affairs of State, the arts of Government and War, but do not understand the Mysteries of Religion. But what is the Pope at this day, but a Monarch or Prince? what are Cardinals, of which high dignity scarce any are now thought worthy, but the Sons of Princes and Kings? What are the Patriarchs, what for the most part their Arch-Bishops, what the Bishops, what the Abbats in the Papal Dominions, but Civil Princes, *Dukes* and *Earles*, always attended with a magnificent and Princely Equipage, and frequently adorned with Collars and Chains of Gold.

Sometimes indeed they have peculiar Vestments and attendance, as *Crosses*, [*Pillars*,] *Hats*, *Miters*, and *Palls*; a Pomp unknown to the antient Bishops, to St. *Chrysostom*, St. *Austine*, and St. *Ambrose*. Besides these Vanities what do they teach, or say, or do, or live, that becomes, I need not say a Bishop, but even a Christian? Is it of such importance to bear an empty Title, and be called a Bishop only for changing his Robes?

Certainly, that those men alone, who neither know, nor desire to be informed about, nor indeed in the least regard, any part of Religion, farther than it respects the Kitchin and their Bellies by satisfying their excess, should be entrusted with the whole of Religion; that these should be the sole

Judges; & be placed as Watch-men who are themselves blind: but on the other side a Christian *Prince*, rightly instructed in matters of Faith, should stand like a stock, mute and silent, not Vote, not declare his Opinion, only observe what they Will and Command, as one destitute of Ears, Eyes, Mind and Heart; receive without exception whatever is imposed by them, and with a blind obedience execute their Commands, tho Impious and Blasphemous, yea tho they should command the utter extirpation of all Religion, and the Crucifixion of Christ himself: is abominably proud, Contumelious, and unjust, and not to be tolerated either by Christian Princes, or prudent men. For what? Are these things within the reach of a *Caiphas* and *Annas*, and above the capacity of a *David* and *Hezechiah*? And is it lawful for a Cardinal, a Soldier, breathing nothing but blood, to sit in a Council? And is it not lawful for an Emperor or King that embraces Christianity? For we attribute nothing to our Magistrates, but what we know to be given them by the word of God, and approved by the Example of the best Commonwealths and Governments, in the world. For besides that the Care of both *Tables* is recommended by God to a believing Prince, to the end he may understand that both Civil, and Sacred and Ecclesiastical affairs appertain to his Office: besides that God oft expressly Commands the King to cut down the Groves, to destroy the Statues and Altars of Idols, and to write for himself a Book of
Isaiah. 49. 23. the Law: and that *Isaiah* saies, he ought to be a Patron and *Nursing Father of the Church*: besides, I say, all these things, 'tis abundantly manifest, from History and the examples of the best times, that pious Princes have always thought the
Exod. 12. *Care of the Churches* a principal part of their duty.

Moses a civil Magistrate a leader of the people; both received from God and delivered to the people the whole manner and order of their Religion and sacred Offices: and also vehemently and severely rebuked *Aaron* the Bishop for
Josh. 1. the *Golden Calf*, and the violation of Divine Worship. *Joshuah* also, tho nothing more than a civil Magistrate, was no sooner inaugurated and set over the people, but he received express commands concerning Religion, and the worship of God.

King *David*, when all Religion had been totally abolisht by

by Impious King *Saul*, brought back the *Ark of God*, *i.e.* restored Religion, and was not only present as a *Monitor* and Encourager of the Work, but also composed Psalms and Hymns, disposed the Class's and Orders, instituted the Solemnity, and in effect presided over the Priests. 1. Chron. 13.

King *Solomon* built a Temple to the Lord, which his Father *David* had only designed, and at last made a famous Oration to the People about Religion and the Worship of God, and afterwards deposed *Abiathar* the Bishop, promoting *Sadoc* to his place. And afterwards when the Temple was after a most filthy manner polluted by the vitiousness and negligence of the Priests, King *Hezekiah* commanded it to be cleansed from its pollutions and filth, the Candles to be lighted, Incense offered, and the sacred Offices to be performed after the antient Rites, and that the *Brazen Serpent*, which begun about that time to be Idolatrously worship'd by the people, should be taken away and beaten to powder. King *Jehosaphat* subverted and destroy'd the *High-Places* and the *Groves*, setting the worship of God to be thereby disturb'd and impeded, and the people by a private superstition diverted from the Common Temple at *Jerusalem*, whither all men were to go annually from all parts of the Kingdom. King *Josias* diligently admonish'd the Priests and Bishops of their duty. King *Joboash* restrain'd the Luxury and Insolence of the Priests. *Jehu* put to death the false Prophets. And, not to mention any more examples out of the *Holy Scriptures*, but rather call to mind the government of the Church under the Gospel since the birth of Christ, we find in the Primitive times the Christian Emperors summon'd the Bishops to the *Councils*; *Constantine* to that of *Nice*, *Theodosius* the first to that of *Constantinople*, *Theodosius* the second to that of *Ephesus*, *Marcian* to that of *Chalcedon*, and when *Ruffinus* alledg'd a Synod as making for him, his adversary S. *Hierom* refutes him, by saying, *Tell us what Emperour commanded that Synod to be call'd?* The same in his Epitaph upon *Paula* quotes the Letters of those Emperours, who had commanded the *Latine* and *Greek* Bishops to be Conven'd at *Rome*. 2. Chron. 6. 1 Kings 2. 27. 35. 2. Chron. 29. 2 Kings 18. 4. 2. Chron. 17. 2. Kings 23. 2 Kings 12. 2. Kings 10.

Certainly, for the first Five Hundred years the Emperour

alone alwaies held those sacred Assemblies, and Celebrated the Councils of the Bishops.

Wherefore we the rather wonder at the unreasonableness of the Bishop of *Rome*, in so groundlessly ascribing to himself alone, what he knows, when the Empire flourish'd, appertain'd solely to the Emperour: but now that Kings are become sharers with his Imperial Majesty, is the common Right of all soveraign Princes; and thinking it sufficient to Communicate his pleasure about holding a Council to the Greatest Prince upon the Earth, no otherwise than to his servant.

As Pius 4. in his Bull to the Emperor Ferdinand.

But, tho the modesty of the Emperor *Ferdinand* was so great, perhaps because he was unacquainted with the artifices of the Papacy, as to tolerate such an injury: yet did it not by any means become his Holyness to put the affront upon him, or to arrogate to himself what was another mans right.

But some perhaps will say, that the Emperor indeed call'd *Councils* at that time, because the *Bishop* of *Rome* had not then attain'd to that Grandeur and Majesty: yet even then they did not sit with the Bishops in Councils, nor upon any occasion interpose their Authority in their deliberations. But on the contrary, the Emperor *Constantine* as *Theodoret* affirms, not only sate in the *Nicene* Council, but directed the Bishops how they ought to proceed and decide matters out of the Apostolical and Prophetical writings. His own words are, *In disputation of divine affairs let us alwaies have the Doctrine of the Holy Ghost before our eyes, as the rule we ought to follow. For the Books of the Evangelists and Apostles and the Oracles of the Prophets sufficiently inform us of the will of God.* The Emperour *Theodosius* as *Socrates* tells us, not only sate among the Bishops, but also presided over the debates, and himself tore the writings of the Hereticks, and confirmed and approv'd the Doctrine of the Catholicks.

Hist. Eccl. l. 1. c. 7. Euseb. vit. Const. l. 3. c. 10, 12, 13. Ed. Val.

Socrates l. 5. c. 10.

In the Council of *Chalcedon*, a Civil Magistrate condemned for Hereticks, himself pronouncing the sentence, *Dioscorus*, *Juvenal*, and *Thalassius*, bishops; and decreed that they should be depos'd from that dignity in the Church.

Evagr. Eccl. Hist. l. 2. c. 4. Act. one 1.

In the Third Council of *Constantinople*, *Constantine* a Civil Magistrate, not only sate among the Bishops, but subscrib'd with

with them. *We have read*, saies he, *and subscribed.*

In the Council of *Orange*, Noble-men, the Ambassadours of Princes, not only gave their opinions in matters of Religion, but subscribed among the Bishops. For so we find at the end of that Council; *Petrus*, *Marcellinus*, *Felix*, *Liberius*, Noble-men and illustrious Lieutenants and Captains of *France*, and Senators, giving their Consent subscrib'd. *Syagrius*, *Opilio*, *Pentagathus*, *Deodatus*, *Cariatho*, and *Marcellus*, most honorable men have subscribed.

What then? might Lieutenants and Noblemen subscribe, & not Emperors & Kings? We had had no need of so many words, or so tedious a discourse to evince so perspicuous a truth, but that we have to do with such men as for love of Contention, and desire of victory, are accustom'd to deny things of the cleerest evidence, and which are set before their eyes, and openly exposed to their view. The Emperor *Justinian* made a Law for correcting the loose manners, and restraining the unbridled insolency of the Priests; and, tho both a Christian and a Catholick Emperor, depos'd from the Papacy two Popes, *Successors of S. Peter*, and *Vicars of Christ*, *Sylverius* and *Vigilius*.

Now therefore shall we say the Care of Religion does not belong to those, who are entrusted with Authority over Bishops, who recieve commands from God concerning Religion, *bring back* the Ark of God, Compose holy Psalms, preside over the Priests, build Temples, demolish the High-places, burn the Groves; who admonish the Priests of their duties, and prescribe Laws for the regulation of their lives; who put to death impious Prophets; who depose Bishops; who call Councils of Bishops, sit with, and order what is to be done by them; who Condemn an Heretical Bishop to condign punishment; who take cognizance of Matters of Religion, who Subscribe, who give Sentence, and do all things orderly and piously, not by any others authority, but in their own names? Shall we say the care of Religion belongs not to these? Or that a Christian Magistrate, who concerns himself in such matters, offends against Justice, Modesty and Piety? The most Antient, and most Christian Emperors and Kings have always intermedled in these affairs, yet were

never

never accus'd of either impiety or presumption. And to what purpose should any seek either for more Catholick Princes, or more illustrious Examples?

But if this were lawful for them, being only civil Magistrates, and entrusted with the Government of Commonwealths; wherein have our Princes offended in these times, that to them, tho in the same Station and Dignity, the same should not be lawful? Or what power of Learning, Judgment or Sanctity is there in them, that contrary to the custome of all the Antient and Catholick Bishops, who us'd to deliberate with Princes about matters of Religion, they now reject and exclude all Christian Princes from the Cognizance of such Causes, and from their Conferences? But they act prudently for themselves, and for their *usurpt* Dominion, which they know would otherwise quickly come to nothing. For if those, whom God has plac'd in the highest degree of Dignity, had seen and understood their artifices, that the commands of Christ were contemn'd by them, the light of the Gospel darken'd and extinguisht, themselves impos'd upon, imprudent men mock'd, and their entrance into the Kingdom of Heaven obstructed; they would not have so tamely permitted themselves to have been despis'd, trampled upon, and laugh'd to scorn with so much pride and contumely. But now they keep them bound and devoted to them by ignorance and blindness.

We, as we said before, in that change and reformation of Religion which we made, have done nothing rashly or insolently, but with the greatest calmness and deliberation; nor had we ever perswaded our selves to what we have done, had not the manifest and undoubted will of God reveal'd to us in the *Holy Scriptures*, and the business of our Salvation, compell'd us. For tho we have departed from that Church, which they call Catholick, and upon that account have brought upon our selves an ill name among those whose judgments cannot penetrate unto the bottom of things: yet this is sufficient for us, (and ought to be sufficient to any prudent and pious man, that reflects on eternal life,) that we have departed from such a Church as might err; and such, as Christ, who cannot err, so long ago foretold should err;

and

and which we have evidently seen with our eyes to have departed from the Holy Fathers, from the Apostles, from Christ himself, and from the Primitive and Catholick Church. But we are come, as much as possibly we could, to the Church of the Apostles, and the Antient Catholick Bishops and Fathers, which we know to have been an intire, and as *Tertullian* speaks, an unpolluted Virgin, defil'd by no Idolatry, no publick or scandalous error; nor have we only reform'd our Doctrine, but model'd our Sacraments and the form of our publick Prayers according to their rites and institutions. And, as we knew Christ himself, and almost all pious men have done, we have recall'd Religion, which was either grossly neglected or deprav'd by them, to its Original and Primitive state. For thence we think the model of a Reformation ought to be taken, whence Religion it self had its Origine and Source. For this way of argumentation, says the most Antient Father *Tertullian*, is valid against all Heresies; *That is true which is first; that adulterated and false that is later.* *Irenæus* frequently appeal'd to the most Antient Churches, which were nearer Christ, and which could not in probability so soon have err'd. Why then is not the same method observ'd still? Why do we not return to the pattern of the Primitive Churches? Why cannot that be heard among us now, which was of old decree'd in the *Nicene Council*, by so many Bishops and Catholick Fathers, without any contradiction, *τὰ ἀρχαῖα κρατείτω*, *Retain still the Antient Customes.* When *Esdras* was about to repair the Ruines of the Temple of God, he sent not to *Ephesus*, tho there was that most magnificent and sumptuous Temple of *Diana*; nor to restore the Sacrifices and Ceremonies had he recourse to *Rome*, tho probably he was not altogether unacquainted with their observances, their *Hecatombs*, their *solid Sacrifices* or *whole-burnt Offerings*, their *Publicks Feasts*, their *Supplications*, nor the *Rituals* compos'd by *Numa Pompilius*. He thought it sufficient for him to set before his eyes and imitate the form of the old Temple, which *Solomon* first built according to the Pattern prescrib'd by God, and those antient Rites and Ceremonies, which God expresly commanded *Moses*.

And

And the Prophet *Haggai*, after the Restauration of the Temple by *Esdras*, when the people seem'd to have just cause of expressing their greatest gratitude to Almighty God for so extraordinary a blessing, caused all those that had survived their Captivity, and remember'd the building of the former Temple before it was spoil'd and demolisht by the *Babylonians*, to weep, when they saw the Temple which they built came much short of the beauty and splendour of that which was before. For then only they thought the Temple to be repaired as it ought, if it answered the Pristine Pattern, and Antient Majesty of the Temple of God.

St. *Paul*, in reforming the abuses, which the *Corinthians* began then to introduce into the *Lords Supper*, proposed to them, for their Rule, the Institution of Christ; *for I have*
1 Cor. 11. 23. *deliver'd to you*, says he, *what I have receiv'd from the Lord*. And Christ, to refute the error of the *Pharisees*, tells them they ought to have recourse to the Beginnings; *From the beginning it was not so*.

And to convince the Priests of their sordid Avarice, and purge the Temple, he says, This House from the beginning was a *House of Prayer*, that the people might there piously and purely invoke God; and so it ought to be to you at this time; for it was not built to that end to be a *Den of Thieves*.

In like manner all those pious Princes, that are commended in the *Holy Scriptures*, are upon this account chiefly commended, that *they walked in the ways of* David *their Father*; because they return'd to the Source and Fountaine, and made an intire and perfect Reformation in Religion.

Therefore, seeing all Antient Customes trodden under foot by these men, and nothing remaining in the Temple of God, besides deplorable ruines: we thought it our wisest course, to propose those Churches for our Examples, which we knew had not err'd, nor ever receiv'd *Private Masses*, *Prayers in an unknown and barbarous Language*, their corruptions in the *Sacraments*, nor other their childish follies.

And, desiring the Temple of the Lord should be restor'd anew, we sought not after any other Foundation, than that we knew laid of old by the Apostles; *i. e. Our Saviour Jesus Christ*.

And

And, when we heard God himself speaking to us in his word, and saw those illustrious Examples of the Antient and Primitive Church; the Expectation of a *General Council* being uncertain, and much more so the Event; but especially, when we were fully perswaded of the will of God, and judged it impious to be too solicitous and careful about the opinions of men: we could not longer consult *with flesh and blood*, but rather chose to do that, which lawfully might, and frequently had been done, by pious Men and many Catholick Bishops; by a *Provincial Synod* to provide for the safety of our own Churches. For so we know the Primitive Fathers were wont to do at home, before they came to a publick *Council* of the whole world. The Canons decreed in such Municipal Councils are yet extant; as at *Carthage* under St. *Cyprian*, *Ancyra*, *Neo-Cæsarea*, and *Gangra* in *Paphlagonia*, held as some think, long before any mention of the Oecumenical *Council* of *Nice*. After this manner formerly without the assistance of a *General Council* the *Pelagians* and *Donatists* were oppos'd and quell'd at home by a private disputation. So, when the Emperor *Constantius* openly favour'd *Auxentius* an *Arrian* Bishop, the Christian Bishop *Athanasius* appeal'd, not to a *General Council*, (in which, because of the Emperor's power, and the favouring of parties, he saw nothing could be rightly determin'd,) but to his own Clergy and People, that is, to a *Provincial Synod*. So, 'twas decreed in the *Council* of *Nice*, that twice every year, and in that of *Carthage*, that at least once, Assemblies of Bishops should be held in every Province; which, the *Council* of *Chalcedon* says, was instituted upon this account, that if any errors or abuses any where sprang up, they might immediately be extinguisht in the very place, where they had their birth. So, when *Secundus* and *Palladius* rejected the *Council* of *Aquileia*, because not publick and general; *Ambrose* Bishop of *Milan* reply'd, that it ought not to appear new or strange, if the Western Bishops called Synods, and held Provincial Assemblies, for that had been done before by the Western Bishops more than once, and frequently by the *Greeks*. So the Emperor *Charles* the Great held a *Provincial Council* in *Germany*, for the Extirpation

of Images, contrary to the Second *Nicene Council*. Nor is this so altogether a new and unheard of Method even among us. For we in *England* have sometimes held *Provincial Synods*, and govern'd our Churches by our own Domestick Laws. Why should I multiply words? Certainly the greatest and fullest *Councils*, in which they so much glory, should we compare them with all those Churches, which in the whole world acknowledge and profess the name of Christ; what, I beseech you, could they appear else, but certain private *Councils* of Bishops and *Provincial Synods*? For should we grant that perhaps *Italy*, *France*, *Spain*, *England*, *Germany*, *Denmark*, and *Scotland*, might meet together; yet if then *Asia*, *Greece*, *Armenia*, *Persia*, *Media*, *Mesopotamia*, *Egypt*, *Ethiopia*, *India*, and *Mauritania*, in all which places are both many Christians and many Bishops, were absent: how could any man of sense judge this so be a *General Council*? Or, when so many parts of the world were absent, how could they say, they had the consent of the whole world? Or what kind of *Council* was that late one at *Trent*? Or how could it be said to be *General*, when from all the Kingdoms and Countries in Christendom no more than Forty Bishops met thereat; of which some were so eloquent, that they ought to have been sent back to study the Grammar: and so learned, that they had never read over the *Holy Scriptures*? However the matter stands, the truth of the Gospel of Jesus Christ depends not on Councils, or, as St. *Paul* says on *mans Judgment*. But if those, to whom the care of the Church of God is committed, will not understand, not discharge their duty; if they harden their hearts against God and his Christ, and pervert the right ways of the Lord: God will raise up Stones, and make Infants eloquent; that there may be always some, by whom their Lies may be refuted. For God is able, not only without *Councils*, but even in spite of them, to protect and promote his Kingdom.

1 Cor. 4. 3.

Prov. 19. 21. *There are many devices*, says *Solomon*, *in a mans heart: nevertheless the Counsel of the Lord that shall stand. For there is neither Wisdom, nor Prudence, nor Counsel against the Lord.* *Structures rais'd by humane labour*, says St. *Hilary*, *are of no long duration, by other help therefore must the Churches be built*

Hil. on Psal. 126.

and

and preserv'd. For it is built upon the Foundation of the Apostles and Prophets, and is held together by that one *Corner Stone Christ Jesus.* But there is a passage in St. *Hierom* most clear and most applicable to these times of any I have met. *Whosoever,* says he, *are deceiv'd by the Devil, and as it were by a melodious but destructive Syren's Song charm'd and lull'd asleep, them does the divine word excite saying;* Awake thou that sleepest, arise, and Christ shall give thee light. *Therefore at the coming of Christ, the Word of God, and Ecclesiastical Doctrine; at the destruction of* the great Whore *Ninive: the people, which before were charm'd into a slumber by their Teachers, shall arise and make hast, and fly to the Mountains of* the Scriptures; there *shall they find the Mountains,* Moses *and* Joshua *the Son of* Nun; *the Mountains,* the Prophets; *the Mountains of the* New Testament, the Apostles, *and* Evangelists. *And when they betake themselves to such Mountains, and continually converse with them, the there be no Teacher,* (for the Harvest will be great, but the Labourers few.) *Yet shall the endeavours of the people be approv'd, that they had recourse thither; and the negligence of the Masters condemn'd.* Thus St. *Hierom,* so perspicuously, that there is no need of an Interpreter; and so appositely to those things which we now see with our Eyes, that he seems by a prophetical Spirit to have predicted, and as it were given us a prospect of the whole State of our times, the desolation and utter ruine of the most splendid *Babylonish Whore,* the Restauration of the Church of God, the blindness and sloth of the Bishops, and the study and alacrity of the people. For who is so blind as not to discern that they are those *Masters,* by whom, as St. *Hierom* says, the people are seduc'd into error, and lull'd asleep; or that *Ninive* is their *Rome,* formerly adorn'd with most beautiful and splendid colours, but now the point and varnish being taken away, is both better known and less esteemed; or that those pious men awakened, as it were, from a deep sleep to the light of the Gospel, and the word of God, not expecting the *Councils* of such *Masters,* are they which have fled to the Mountains of the *Scriptures.*

Ephes. 2. 20.

On Nahum Chap. 3. towards the end.

Ephes. 5. 14.

But however, some will say, such things ought not to have been attempted without the command or permission of the

Pope of *Rome*: for that He is the only Node and Ligament of Christian Society, the only Priest of the Stock of *Levi*, whom God design'd in *Deuteronomy*, as him from whom, in all Cases of difficulty, Council and true Judgment is to be requir'd; that, if any submit not to his Judgment, he ought to be put to death in the sight of his brethren; that he is not to be judg'd by mans judgment; what ever he does; that as Christ reigns in Heaven, so he on Earth; that he alone is able to do all things that Christ and God himself can do, inasmuch as Christ's and his are one Consistory; that without him there is no Faith, no Hope, no Church; that whoever departs from him, rejects and renounces his own salvation. These things the *Canonists*, the Popes Parasites, without all Modesty frequently utter, nor could they speak greater things of Christ himself.

For our parts, we left not the Pope for the take of any earthly pleasure, or any temporal advantage. We should have much rather wish'd he had so behav'd himself as to have given us no cause to depart from him. But so it was, without our forsaking him we could not come to Christ. Nor will he now make a *Covenant with us upon other Conditions*, than those offer'd by *Nahash* King of the *Ammonites* to the men of *Jabesh*, that he might *thrust out all their right Eyes*. For he would take from us the *Holy Scriptures*, *the Gospel of our Salvation*, and all the hope we have in Christ Jesus. Upon other conditions no peace is to be obtain'd. 1 Sam. 11. 2.

As to that of which some of them speak such great things, that the Pope is the successor of St. *Peter*, as if upon that account he carried the Holy Ghost in his breast, and was Infallible, 'tis vain and trifling. The Grace of God is promised to a pious mind fearing God, and not annex'd to *Chairs* and successions. *Rather*, saies S. *Hieron*, *may make a Bishop more glorious, but all Bishops whatsoever are the successors of the Apostles.* But if the Place and Installation alone was sufficient; *Manasses* succeeded *David*, and *Caiaphas Aaron*, and an Idol has stood in the Temple of God. *Archidamus* the *Lacedæmonian* thought of old very highly of himself, as being descended from *Hercules*: but *Nicostratus* check'd his insolence, by saying that he did not seem to be of the Herculean race because, Hercules *destroy'd wicked men, but he made those*

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impious that were before good. And the *Phariſees* boaſting of their deſcent, of the Stock and blood of *Abraham*; *You* ſaies Chriſt, *ſeek to kill me, a man that haveold you the truth, which I have heard of God: this did not Abraham; you are of your father the Devil, and the luſts of your Father you will do.* John 8.40.44.

But ſuppoſe we ſhould grant ſomething to Succeſſion; is the Pope the only Succeſſor of St. *Peter*? In what therefore does he ſucceed him, in what Religion, in what Office, in what part of his Life? What ſimilitude can you imagine between S. *Peter* and the *Pope*, or the *Pope* and S. *Peter*? Unleſs perhaps you will affirm, that S. *Peter*, when he was at *Rome*, never preach'd the Goſpel, that he never *fed the flock, that he took away the Keys of the kingdom of Heaven*, that he *bid his Lords money*, only late in the *Lateran* deſcribing with his Finger the Regions of *Purgatory*, and the different kinds of punishments; that he deliver'd ſome miſerable ſouls to be tormented, and immediately releaſed others at his pleaſure for a reward; that he appointed *Private Maſſes* to be ſaid in every Corner, that he mutter'd over the ſervice of the Sacrament with a low voice, and in an unknown tongue; that he plac'd the Hoſt in all Churches, and upon every Altar, and where ever he journey'd had it carry'd before him on a Horſe of State with Bells and Torches; that he Conſecrated with his ſacred breath, *Oyle, Wax, Wool, Bells, Cups, Churches*, and *Altars*; that he ſold *Jubilees, Graces, Immunities, Expeditions, Preventions, Annates, Palls*, the *Uſe of Palls, Bulls, Indulgences* and *Diploma's*; that he call'd himſelf *Head of the Church, Chief Prieſt, Biſhop of Biſhops*, and the only Moſt Holy; that he laid claim to a Right and Authority over other mens Churches; that he challeng'd an Exemption from all Civil Juriſdiction; that he waged war, and ſtirr'd up Princes one againſt another; that he Rode upon the ſhoulders of Noble men in a Golden Chair, with a flouriſhing Crown, a *Perſian* Equipage, a Regal Sceepter, and a Golden Diadem ſparkling with Jewels. 'Tis probable St. *Peter* liv'd thus formerly at *Rome*, and left by Tradition the ſame Cuſtomes to his Succeſſors. For theſe things are at this day obſerv'd by the Pope at *Rome*, and ſo obſerv'd, as if in this conſiſted the whole of their duty. Or, unleſs perhaps

haps they had rather take the other side, and say the Pope does now all things that St. *Peter* formerly did; that he travels into all Countries; that he preaches the Gospel, not only publickly, but privately, and *from house to house*; that he is *instant in season and out of season*, with opportunity and without; that he does the work of an *Evangelist*; that he fulfils the Ministry of Christ; that he is the *Watch-man of the house of Israel*; that he receives the Oracles, and word of God, and delivers them to the people, as he received them; that he is the *Salt* of the Earth, and the Light of the World; that he cares not for himself, but Flock; that he *entangles not himself with the Civil Affairs of this life*; that he exercises not Dominion over the Lords People: that he desires not to be minister'd unto by others, but rather himself to minister to others; that he esteems all Bishops to be his Companions and equals; that he is subject to Princes, as to those that are sent from God; that he renders to *Cæsar* the things that are *Cæsars*, and that he calls the Emperour his Lord and Master, as all the Antient *Roman* Bishops without exception did. Unless the Pope do thus, and St. *Peter* did the things we mentioned before, there is no reason at all for their glorying so much in the Name and Succession of St. *Peter*. And much less reason is there they should complain of our departure, and call us back to their faith, and fellowship. 'Tis Story'd of one *Cabilus* a *Lacedemonian*, that being sent on an Embassy to the King of *Persia*, to make an alliance with him, and finding the Courtiers playing at Dice, he immediately return'd home, without performing what he had in Commission and being publickly demanded a reason thereof, he answer'd, he thought it would be a dishonour to their State to enter into a League with Dice-players. But if we should be prevail'd upon to return to the Pope and the Papal throne, and make an alliance not only with Dice-players, but with men guilty of much greater crimes: it would not only bring a slur upon our reputation, but prove otherwise pernicious, by inflaming the wrath of God against us; and oppressing and extinguishing the light of our own Consciences. For we truly departed from him, whom we saw for many ages to have blinded the eyes of the whole world;

from

from him, who was wont to affirm with too much arrogance, that he could not err, nor what ever he did be judg'd of any, whether Kings, Emperors, the whole Clergy, or the Universal People; no, tho he should plung with himself many Thousand Souls into Hell; from him, who assum'd to himself Empire and Authority, not only over men, but the Angels of God, that they should go, return, lead Souls into *Purgatory*, and reduce them again, according to his pleasure; whom *Gregory* plainly declar'd to be the Forerunner and Ensign of Antichrist, and to have apostatiz'd from the Catholick Faith; from him, from whom those our Leaders and Captains, who now oppose the Gospel and the acknowledg'd Truth, did long ago unanimously and of their own accord recede; and would now not unwillingly recede, did not the reproach of inconstancy, shamefac'dness, and the people's estimation of them restrain them. Lastly we have departed from him, to whom we were in no wise bound, and who besides an unknown *Genius* of the place, and his succession, had nothing to urge for himself. And we of all others have most justly departed from him. For our Kings, even they who most religiously observ'd the Authority and Faith of the Bishops of *Rome*, were long ago made sufficiently sensible of the Yoke and Tyranny of the Papal Kingdom. For the *Roman* Bishops pull'd the Crown from the Head of our King *Henry* the Second, and constrain'd him to submit and to beg pardon of their Legate, in the habit of a private person, all Majesty being laid aside, that he might be expos'd to the derision of all his Subjects; And arm'd the Bishops and Monks, and a great part of the Nobility against our King *John*, absolving the people from their Oath of Allegiance; and last of all, by the most hainous and abominable wickedness depriv'd him not only of his Kingdom, but life. King *Henry* the Eight, a Prince of incomparable Majesty and Worth, they Excommunicated with Anathema's and Fulminations, raising up against him sometimes the Emperor, and sometimes the *French* King, and as much as in them lay delivering up his Kingdom to them for a prey and spoil. Foolish and vain men, who could believe so great a King was to be affrighted with Mor-

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moes or Noises, or so great a Kingdom so easily swallow'd up at once. And yet, as if all these things were too little, they claim'd the whole Kingdom as tributary to them; and exacted the most unjust annual taxations from it. So much did our friendship to the City of *Rome* cost us. But if they extorted those things from us by frauds and impostures, there is no reason, why we should not by honest means and good laws take them again from them. For our Kings in those dark times, induc'd by an opinion of their counterfeit Sanctity, and for the sake of Religion, willingly and liberally bestow'd them upon them: following Kings, endu'd with the same power, observing the error of their Predecessors, might recal them; for every Donation is void, that is not establisht by the will of the Doner. But that cannot be accounted a will, which is blinded and obstructed by error.

The CONCLUSION.

THus, *Christian Reader*, thou seest, it is no new thing, if the Christian Religion, at this day lately restor'd, and as it were springing up a new, be received with contumelies and reproaches; since both Christ and his Apostles were welcom'd with the same entertainment. Yet, least thou shouldst suffer thy self to be seduc'd and impos'd upon by those Clamours of our Adversaries: We have given thee a perfect account of our Religion; what we believe either of God the Father, or of his only Son Jesus Christ, or of the Holy Ghost, or of the Church, or of the Sacraments, or of the Ministery, or of the Holy Scriptures, or of the Ceremonies, or of any other part of the Christian Religion. We have declar'd, that we detest as the pests and destruction of Souls, all those antient Heresies, which the Holy Scriptures, or the first *Councils* have condemn'd; that we have restor'd Ecclesiastical Discipline, as far as we were able, which our Adversaries have wholly enervated; and that we punish with the severity that is meet, and consistent with our present circumstances, all licentious-

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ness of life, and dissoluteness of manners, according to the antient Laws of our Ancestors; that we retain the former State of Government in our Kingdoms without any diminution or change, and with our utmost forces endeavour to preserve intire the Majesty of our Princes; that we, not out of love of contention, but by the admonition of Christ himself, have departed from that Church, which they had made a *Den* of Thieves, in which they had left nothing intire and like a Church, and which themselves confess'd to have err'd in many things, no otherwise than as *Lot* of old left *Sodom*, or *Abraham* the Land of the *Chaldees*; and that we have instituted a certain form of Religion according to the Holy *Bible*, which we know cannot err; and have returned to the Primitive Church of the Fathers and Apostles; *i. e.* to the original and beginning, as to the fountains and source of the Christian Religion.

But we did not expect in this affair the Consent and Authority of the Council of *Trent*: (seeing nothing therein rightly and orderly manag'd, but all sworn and devoted to one man, the Ambassadors of our Prince contemn'd, none of our Divines permitted to speak, and all things openly carry'd on by Ambition and partiality;) but, as the Holy Fathers, and our Ancestors have frequently done, have reform'd our own Churches by a *Provincial Synod*; and have, as we ought, shook off the yoke and tyranny of the Bishop of *Rome*, to whom we were no ways bound, and who retain'd nothing like Christ, nor St. *Peter*, nor an Apostle, nor indeed a Bishop. Lastly, we are at unity and concord among our selves in all doctrines and points of Christian Religion, with one Mouth and one Spirit worshiping God and the *Father of our Lord Jesus Christ*.

Being therefore thus acquainted with the reasons and motives of the Reformation of Religion among us, and our departure from them: thou can'st not wonder, Christian and Pious Reader, if we chose to obey God rather than men. St. *Paul* admonishes us, not to suffer our selves to be seduc'd by their various doctrines; and especially to avoid those, who cause dissentions, contrary to the doctrine they had recieved from Christ and his Apostles. Their impostures have now

for a long time languisht and decay'd, and fled from the appearance and splendour of the Gospel, as the Screech-owl from the rising Sun; and tho they be built and fenced up to heaven, yet are they with the least shock thrown down, and almost of their own accord fall. For no man ought to think that all these events were fortuitous and casual. 'Twas the will of God, that the Gospel of Jesus Christ should in these times, tho almost all men oppos'd it, be divulg'd and spread over the whole world. Therefore men admonish'd from heaven voluntarily yielded to the Doctrine of Christ.

As for us, we propos'd not to our selves in what we have done either glory, or riches, or pleasure, or ease. For all these our adversaries abundantly enjoy; as did we also, much more copiously and largly, while we continu'd with them. Nor are we at all averse to an agreement and reconciliation; so that for the sake of peace with the world, we be not oblig'd to war against God. *The name of peace*, saies S. *Hilary*, *is pleasant, but peace is one thing, and servitude another.* For it ought by no means to be esteem'd a peace but a most unjust Covenant of Slavery, that is grounded upon these conditions, that Christ should be enjoyn'd silence, that the truth of the Gospel should be betray'd, abominable Errors dissembled, the senses of Christians impos'd upon, and an open conspiracy carryed on against God himself. There is, saies *Nazianzen*, *a certain unprofitable peace, and commodious dissension.* For we must labour for peace with some exceptions, so far as it may be just, so far as it may be lawful. Farther than this, Christ himself came not to *bring peace on the earth, but a sword.* Wherefore if the Pope would have us reconciled to him, he ought first to be reconcil'd to God. *For*, saies S. *Cyprian*, *hence arise Schisms, that men seek not the Head, betake not themselves to the Fountain of the Holy Scriptures; nor observe the precepts of their heavenly Master. For*, saies he, *that is not peace, but war; nor can he be united to the Church, that is separated from the Gospel.* But these men only discourse of peace for their own advantage, making a trade of it. For the peace they so much labour after, is nothing else but the rest and tranquility of their dronish and idle bellies. For all the differences between us might be brought to a

speedy

ſpeedy concluſion: did not ambition, exceſs, and luxury intervene. Hence their griefs, their mind is on their bellies; and all their clamours and noiſes tend to no other purpoſe, but that they might with greater and more hainous impiety defend thoſe goods they diſhoneſtly obtained. We are at this day complained of, and cryed out againſt by *Venders of Indulgences*, *Dataries*, *Collectors* of *Peter-Pence*, *Bawds*, and others, who think gain godlineſs; and ſerve not the Lord Jeſus Chriſt, but their own bellies. For theſe ſorts of men formerly made great advantages of the ignorance and ſuperſtition of the laſt Age. But now, whatever acceſſions accrue to Chriſt, thoſe they eſteem as loſt to themſelves. The Pope himſelf at preſent makes the ſame complaint, that Piety is grown cold, becauſe his Revenues are diminiſht. Therefore does he, as much as poſſible, expoſe us to the hatred of the world, lading us with contumelies, and condemning us for Hereticks; that by thoſe that underſtand not the reaſon, we might be reputed the moſt impious and intolerable men in the world. Yet, neither are we in the mean while upon that account, nor indeed ought we to be, aſhamed of the Goſpel; for the glory of God is of greater value to us, than the eſteem of men. We know the things we teach are according to truth; nor can we do violence to our own Conſciences, nor bear teſtimony againſt God. For if *we deny* but the leaſt part of the Goſpel of Jeſus Chriſt *before men*, us *will* he *deny again before his Father*. But if there are any, that will be offended and cannot bear the Doctrine of Chriſt: they are *blind*, and Leaders of the blind; yet ought we notwithſtanding to preach and profeſs the truth, and patiently wait for the Tribunal of God. Matth. 10. 33.

Let thoſe men then in the mean while take care what they do, let them reflect on their own Salvation, and ceaſe to hate and perſecute the *Goſpel of the Son of God*: leaſt they at laſt find him a Redreſſer and Avenger of his own cauſe. God will not permit himſelf to be had in deriſion. And men have ſeen for a long time, what is tranſacting in the world. That flame, the more it is ſuppreſſed, with ſo much the greater force and violence does it break out and

spread it self. Their Infidelity shall not frustrate the promise of God. But if they continue in that hardness and obstinacy of heart, and refuse to embrace the Gospel of Christ: Publicanes and Sinners shall go before them into the Kingdom of God.

God, and the Father of our Lord Jesus Christ, open their eyes, that they may see that blessed hope, unto which they are called; that we may all unanimously glorify the One and true God, and him whom he hath sent from Heaven to us Jesus Christ; to whom together with the Father and the Holy Ghost be ascribed all honour and glory to all Eternity. *Amen.*

The END.

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